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CASE STUDIES OF A SELECT GROUP
OF ORGANIZATIONAL AND SOCIAL CHANGE PRACTITIONERS
WHO UTILIZE A TOTAL SYSTEMS CHANGE APPROACH
TO ADDRESS SOCIAL DIVERSITY AND SOCIAL JUSTICE ISSUES
IN ORGANIZATIONS

A Dissertation Presented

by

ANN E. DRISCOLL

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

FEBRUARY 1993

School of Education

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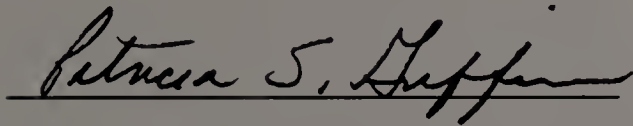
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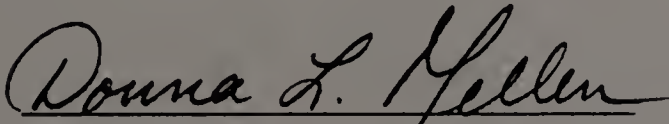
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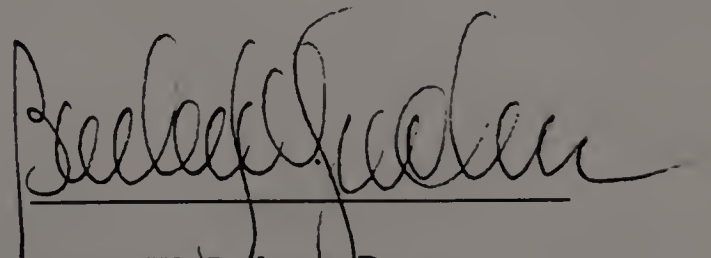
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ABSTRACT

CASE STUDIES OF A SELECT GROUP OF ORGANIZATIONAL AND SOCIAL CHANGE PRACTITIONERS WHO UTILIZE A TOTAL SYSTEMS CHANGE APPROACH TO ADDRESS SOCIAL DIVERSITY AND SOCIAL JUSTICE ISSUES IN ORGANIZATIONS

FEBRUARY 1993

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The purpose of this study was two-fold: 1) to develop an enriched understanding of the visions that guide a select group of organizational and social change practitioners, and 2) to develop an enriched understanding of the strategies they employ to enact those visions. The following cases were explored in this study:

Case #1: Bailey W. Jackson and Rita Hardiman --
Multicultural Organizational Development

Case #2: Frederick A. Miller, Judith H. Katz and Catherine S. Buntaine --
Creating High Performing Inclusive OrganizationsSM

Case #3: Elsie Y. Cross --
Managing Diversity

The six participants in this study are pioneers in their field. Their work consists of the synthesis of a specific organizational change methodology -- a total systems change approach -- with a social change agenda. Their intent is to challenge institutionalized

oppression and to create healthy socially diverse and non-oppressive organizations. Their efforts are helping to advance the production of theory and the development of a practice for utilizing a total systems change approach to address social diversity and social justice issues in organizations.

The data collected for this study was drawn from qualitative methodologies. The sources of data collection included elite, open-ended, in-depth interviews, observation of the participants and review of pertinent documents. An interview guide was utilized to outline topic areas that were covered in each interview. The basis for data analysis was a thematic approach. The outcomes of this study reflect the four themes that emerged during data analysis: 1) A profile of this select group of practitioners, 2) Their perceptions of the emerging practice of working with social diversity and social justice issues in organizations, 3) The shared qualities of the visions that guide their work, and 4) Descriptions of the total systems change strategies that they employ to create organizational and social change.

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CHAPTER I

PURPOSE AND FOCUS OF THE STUDY

"If the issues of Managing Diversity were mere questions of lack of understanding, then it would be possible to inform people of other cultures, customs and orientations that were merely different from their own and we would live happily ever after. However, since the issues of Managing Diversity are central questions of power, dominance and subordination, and inclusion and exclusion, it is not possible to merely address the 'differences' of race, gender or culture and expect change. Our work focuses on two central themes. The first is oppression, which is the result of dominance and subordination where power and control are unequally distributed. The second is organizational change, both the structure and the cultures of organizations have to be redefined to include people who are different from the dominant group." (Patricia Wilson, Elsie Y. Cross Associates, Inc. 1991b)

A. Introduction and Statement of the Problem

The topic of social diversity seems to have catapulted to a focal point on the agenda of organizations in the United States. It seems that the single most influential force that has propelled this topic into the limelight is the forecast for the 21st century prepared by the United States Department of Labor which predicts dramatically shifting demographic trends (Strong, 1990). The chief projection of this report consists of a shrinking work force made up of an increasingly diverse labor pool of older, non-white, female and new immigrant workers (United States Department of Labor, 1987b).

In addition to the impact that this forecast of a changing workforce is anticipated to have on our human resource pool, organizations in the corporate arena are also facing an ailing economy, changing domestic and world marketplaces, increased domestic and international competition, the decline of manufacturing, an increase in high-technology jobs, the changing values of workers which include greater demands for participation in political and economic matters, and shifts in organizational structures which are

making some aspects of bureaucratic designs obsolete (Fernandez, 1981; Huse & Cummings, 1985; Beer & Walton, 1987; Sikes, Drexler & Gant, 1989). It is this convergence of human resource and economic factors that has prompted organizations to look to social diversity as a new strategy for fulfilling human resource needs and assuring the levels of efficiency, productivity and profitability necessary for economic survival.

It has been well established that the successful utilization and management of social diversity, especially for organizations in the corporate arena, has recently begun to be regarded as an essential strategy to assure a competitive edge (Fernandez, 1981; Cross, 1985; Beer & Walton, 1987; Copeland & Griggs, 1987a; Nelton, 1988; Palmer, 1988; Klein, 1989; Rollins & Stetson, 1989; Solomon, 1989; Haight, 1990). However, a group of organizational/social change practitioners has simultaneously begun to emerge who advocate a deep concern for the relationship between social diversity and social justice in organizations. Within this group of advocates there is a smaller circle of practitioners who have begun to promote total systems change as the most likely method of working towards the sustainable enactment of a social diversity and social justice agenda in organizations. Because little documentation exists about this emerging aspect of organizational and social change work that explicitly advocates a total systems change approach to address issues of social diversity and social justice in organizations, the intent of this research is to develop an enriched understanding of this new phenomena.

This chapter provides an introduction and overview of the study. It defines key terms, establishes the purpose, significance, limitations and design of the study, and provides a macro view of the manner in which this final report has been organized.

B. Statement of the Purpose

Practitioners who are engaged in this emerging phenomenon of utilizing a total systems change approach to explicitly address issues of social diversity and social justice in organizations in the United States, seem to share several qualities:

- They regard the status quo of U.S. society and the organizations that both shape and mirror that society as unhealthy, unjust, and therefore, unacceptable.
- Because of their contention that the status of U.S. society and its organizations are unacceptable, they go about their organizational change work with a great sense of deliberateness. Since their concerns are about inclusion and empowerment, their intent is to enact a vision of organizational transformation and social liberation.
- These practitioners operate from an ideological standpoint that diverges substantially from the philosophy of their peers. While their colleagues practice a form of Organizational Development (OD) in which the fundamental aim is accommodation and regulation, the driving forces that compel this new category of practitioner to their work are the twin objectives of organizational transformation and social liberation.
- As these practitioners seek out new conceptualizations of how to handle social diversity and social justice issues in organizations, they are helping to construct a new body of organizational theory and practice.

I find myself inextricably drawn to these practitioners. The reading, dialogue and reflection I have done to date have fully persuaded me that a total systems change approach to handling issues of social diversity and social justice in organizations, is much more likely to result in long-lasting organizational and social change than any other approach. An approach that is grounded in the notion that consciousness raising and awareness training leads to individual values and behavior modification, which in turn will usher in significant alterations in the philosophy and practices that are utilized to handle social diversity and/or justice issues in organizations, are essential to the organizational and social change processes. However, this approach is an insufficient means to create and sustain these kinds of complex changes. Individual awareness education certainly has an impact and an essential place in work that deals with diversity and justice concerns. But its failure to address an organization as a whole and complex entity and to examine the conscious and unconscious policies and procedures by which it is operated, leaves a system intact that is at minimum unaware and misinformed, and at maximum, one which is exceedingly hostile to the concerns of social diversity and social justice.

As a result of the data collection and analysis that I completed for my comprehensive examination, I found five practitioners who explicitly describe the intent as well as style of their work as a systemic change approach. These five practitioners are Dr. Bailey Jackson and Dr. Rita Hardiman of New Perspectives, Inc., Amherst, Massachusetts; Ms. Elsie Cross of Elsie Y. Cross Associates, Inc., Philadelphia, Pennsylvania; and Mr. Frederick Miller and Dr. Judith Katz of the Kaleel Jamison Consulting Group, Inc., Cincinnati, Ohio. In addition, as a result of contact with Mr. Miller and Dr. Katz, I was introduced to the work of Ms. Catherine Buntaine who is also a member of the Kaleel Jamison Consulting Group. These six individuals represent the pool of participants whose work formed the basis for this study.

From a review of the literature and conversations with practitioners, I have deduced that in each of the organizational consulting firms listed above, these individuals are regarded as the hub of their organization. In other words, they are the persons responsible for shaping and directing the principles and practices of each of these firms.

The chief rationale that has guided this research is that I have sought a more in-depth understanding of the visions that guide these practitioners in their work and of the strategies they employ to enact those visions. I have sought to understand their work from their perspectives and to discover the meanings that they attach to their experience of this work. Therefore, the purpose of this study is to gain an enriched understanding of the visions that guide these six individuals in their work and of the repertoire of total systems change strategies they are constructing to operationalize those visions. In this research these six individuals are represented as three case studies:

Case #1: Bailey W. Jackson and Rita Hardiman --

Multicultural Organizational Development (MCOD)

Case #2: Frederick A. Miller, Judith H. Katz and Catherine S. Buntaine --

Creating High Performing Inclusive OrganizationsSM (CHPIO)

Case #3: Elsie Y. Cross --

Managing Diversity (MD)

Through interviews and observations, this study has been guided by the following questions:

- What vision guides your work with systems around these issues of social diversity and social justice?

- What strategies do you employ in order to enact those visions?
- What sorts of life experiences have carried you to this place of doing this kind of work?
- What advice might you offer to others who aspire to do this kind of work?
- What kinds of next steps do you believe need to be taken in order to keep your vision viable?

C. Definition of Key Terms

The terms "social diversity," "social oppression," "social justice, and "systems change" are used repeatedly throughout this study. They are words and phrases that potentially have multiple meanings. The definitions below represent the particular meaning they have been assigned in the context of this study.

Social Diversity

This term refers to specific human qualities that result from membership in eight different social identity groups: race, ethnicity, gender, social/economic class, sexual orientation, physical/developmental ability, age and religion. These categories of social diversity do not include positional or role diversity associated with profession, functional specialty, hierarchical position or interpersonal style within an organization. Nor does this term include individual characteristics such as being right-handed or left-handed; tall or short, etc.

Unless otherwise specified, it can be assumed that the terms "social diversity" and "cultural diversity" are used synonymously here. Some of the participants in this study prefer the term social diversity, while others prefer the term cultural diversity. Any subtleties which they attribute to their preferred term are defined within the text. Whatever term was their preferred expression in written or spoken data is used when they speak in this study.

Social Oppression and Social Justice

Social oppression refers to the covert and overt injustices and inequities such as harassment and discrimination that happen in organizations as a result of biases, prejudices, stereotypes, misunderstanding, the conscious and unconscious use of misinformation about social identity groups, disproportionate measures of power, privilege and access, and institutionalized patterns of inclusion and exclusion. It is a condition in which individuals or groups of people are legally, socially, economically, physically, psychically, politically, or professionally limited. In an organization, social oppression results in barriers that unfairly limit some people and enablers that inequitably advantage others. These barriers and enablers result in the underutilization of human resources and diminished organizational performance. Manifestations of social oppression such as racism, sexism, classism, heterosexism, disability oppression, ageism, and anti-Semitism are produced as a result of the negative ways in which some members of social identity groups are treated.

Social justice is the antithesis of social oppression. It represents taking action to address the social injustices that are institutionalized in organizations. It also represents a vision of goodness and organizational health in which differences are appreciated and utilized and all people are able to contribute to their maximum.

Systems Change

Organizations are dynamic, living organisms. The term "system" encompasses every life-giving component of an organization. These components include the organization's core values and its infrastructure . It is this combination of fundamental beliefs and framework of formal and informal policies and practices that guide the operationalization of daily life in an organizational system.

Systems change is a process that involves long-term (multi-year) planned organizational change. Rather than focusing on isolated fragments of the organization, it focuses on the organization in its entirety. The terms "systems change," "systemic change" and "total systems change approach" are used synonymously in this study.

A systems change project is distinctively different from a training session. In the context of this study, the term "training" is used to describe short-term interventions such as awareness education sessions which occur in workshop-type settings and are intended to build skills and impact individual levels of awareness, attitudes and behaviors.

D. Significance of the Study

Qualitative research is about process, meaning and discovery (Patton, 1980 and Merriam, 1988). The intention of qualitative research is to explore that which has not previously been fully explained (Marshall & Rossman, 1989), to advance our knowledge base about a given subject (Merriam 1988; Marshall & Rossman, 1989), to construct new theory (Taylor & Bogdan, 1984; Marshall & Rossman, 1989) and to provide information that will be useful to practitioners (Marshall & Rossman, 1989). This research study possesses the potential to contribute significantly to each of these areas.

Organizational Development (OD) has been a recognized field of applied behavioral science for 45+ years. Early in its development OD was used as a means of addressing

social justice issues. An example of this is Kurt Lewin's 1946 intervention with the Connecticut Interracial Commission and the Committee on Community Interrelations of the American Jewish Congress. Lewin used a foundation stone of early OD techniques, the group laboratory experience, to look at race relations and to generate information on how to train community leaders (Huse & Cummings, 1985). While OD has at times explored the issue of social justice, it is my contention that explicit and deliberate attention to issues of social diversity and social justice within the context of total systems change, is a newly emerging agenda for organizational change practitioners.

Few resources are available that describe a systemic change approach to handling social diversity and social justice issues in organizations. None are available that attempt to critique it. This absence of literature results partly because this arena of work is in its infancy. This means that it is just now becoming necessary, as well as appropriate, to begin to try to make a record of the development of this style of organizational and social change. This paucity of literature is also partly due to the reality that practitioners are typically further ahead in the development of their practice than they are in the production of a written body of information that describes that practice (Jackson, informal conversation, 1990). Finally, there is an absence of a particular kind of resources. Despite an increasingly substantial pool of literature on topics related to diversity and multiculturalism, until very recently, the largest measure of current information about how to handle social diversity in organizations has framed diversity as a problem that needs to be managed, rather than as a value-added asset to be appreciated and capitalized on.

Therefore, this research represents a significant foray into the realm of understanding what a practitioner means when she or he talks about using a systems change approach to address social diversity and social justice issues in an organization. To my knowledge, no such research study has ever been undertaken. This research project represents an effort to begin to trace the work of a select group of practitioners who

are in effect, pioneers in the combined fields of OD and social change work. The information gleaned from this study potentially represents several contributions:

- This study is a first attempt to gather together a description of the intent and style of work of a select group of organizational change practitioners who are pioneering a new theory and practice of how to work an organizational and social change agenda in organizations. It is an effort to begin to record the development of a synthesis between working a social change agenda with an organizational change methodology that employs a systemic change approach.
- This study may serve as a vehicle for collecting and disseminating some information on the conceptualization, construction and utilization of a systemic change approach to handling social diversity and social justice issues in organizations. Information such as this may be especially useful to both practitioners and consumers who have no other resources to turn to, but who might be interested in either adopting or utilizing the philosophy and practices of this kind of work.
- The act of making a description available to others, of the intent and style of work of these practitioners, might help those who subscribe to similar visions or styles of practice find a group of peers who are interested in the same topic.
- The act of collecting this information and making it available for dissemination may help with the process of beginning to bind ideas from diverse sources into a coherent and well-articulated theory that advocates for,

as well as begins to explain how to use, a systemic change approach to address diversity and justice issues in organizations.

- The act of engaging in examination and discussion of their work may provide the participants with an opportunity to reflect upon the why, what, and how of their endeavors. In turn, this reflection process might provide them with new insights about what they do and new revelations about how to do it.
- Finally, in a very personal fashion, as an OD practitioner and social justice educator this study has already helped me to acquire a more sophisticated understanding of what this kind of work is about and how it is conducted.

E. Limitations of the Study

This study is designed to examine the visions and strategies utilized by a select group of practitioners who employ a systemic change approach to work on an agenda of organizational transformation and social liberation. This study's population is limited to six practitioners who intentionally address social diversity and social justice issues in organizations, who are regarded as persons who have made important contributions to the development of a theory and practice for handling social diversity and social justice issues in organizations, and who utilize a total systems change approach as the foundation of their work. While there may be more practitioners who fit the criteria for participation in this study, these six individuals were invited to participate because they were accessible to me as a researcher.

This study is limited to six participants. They happen to be two black men, one black woman and three white women. These individuals are not representative of a wide array

of racial identity groups nor were they invited to participate in this study on the basis of being representatives of any of their particular social identity groups. While this research deals with the topic of social diversity, it is important to note that the population of this study is a limited sample and it cannot be assumed that these participants speak for anyone other than themselves. While the data and conclusions gathered from this study might help to illuminate how to work with social diversity and social justice issues in organizations, or how to use a systems change approach to create organizational change, it cannot be assumed that this information can be generalized to describe or explain the theories, practical applications, or life experiences of any other organizational or social change theorists or practitioners.

F. Design of the Study

The overarching intent of this study has been to help me acquire an enriched understanding of the visions that guide the work of a select group of organizational and social change practitioners who advocate a total systems change approach to address social diversity and social justice issues in organizations, and an enriched understanding of the strategies they employ to enact those visions. The six participants in this study represent a purposeful sampling of practitioners who are actively pioneering the approach just described.

This study utilizes a qualitative approach to explore and describe the visions and organizational and social change strategies utilized by the participants. The data was collected through qualitative methodology consisting of elite, open-ended, in-depth interviews with each participant and observations in sites recommended by each participant. The transcripts from the interviews, written materials collected from the

observation sites, and resumes and published and unpublished materials contributed by the each participant, provided the chief data for this study.

The interviews helped to make information explicit in a way that could not have happened from just observation or reflection on written accounts of each participant's work. The face-to-face encounters and interactive process produced by the interviews also provided me with an opportunity to acquire a feel for the participants that might have been more elusive in any other style of data collection.

An interview guide was developed for the interview. It consisted of five topic areas for discussion (Appendix F). While the interview guide assured a fairly systematic approach to data collection, the flexibility inherent in its design also allowed the participants to take the conversations in directions that they felt were important and allowed me to ask clarifying questions and to explore content areas that emerged during the course of the interview.

The observations brought another kind of life to the information gathered from interviews and written materials. The essential contribution of the observations was to reinforce and clarify the information shared by the participants in their interviews. The observations took place in the following sites:

- Bailey Jackson and Rita Hardiman -- A one-day observation of the practitioners working together with a corporate client's internal change team.
- Frederick Miller, Judith Katz and Catherine Buntaine -- Participant observation in a 7-day workshop (Developing High Performing Culturally Diverse Organizations) that was facilitated by all three practitioners and made available for public participation by the NTL Institute for Applied Behavioral Sciences.

- Elsie Cross -- Participant observation in a 3-day Managing Diversity workshop with a corporate client. While Cross did not facilitate the workshop, she is the originator of its design.

G. Organization of the Dissertation

The purpose of this study is to develop an enriched understanding of the visions that guide the work of a select group of organizational and social change practitioners who advocate a total systems change approach to address social diversity and social justice issues in organizations, and an enriched understanding of the strategies they employ to enact those visions.

This dissertation is divided into five chapters. Chapter I provides an introduction and overview of the study. It defines key terms and establishes the purpose, significance, limitations and design of the study.

Chapter II presents the theoretical foundations of the study through a review of current literature. This review establishes the forces that are prompting attention to social diversity and social justice concerns in organizational life, how the social diversity and social justice agenda is currently being addressed in organizations, and the relationship of the field of Organizational Development to efforts to address social diversity and social justice issues in organizations from a total systems change approach.

Chapter III recounts the research strategies that were used in the design and execution of this study. This chapter includes descriptions of the qualitative approach that was the foundation for the study, of the research methodology that was used to guide data collection and analysis and the strategies used to assure the study's trustworthiness.

Chapter IV contains a discussion of the results and analysis of the data and major findings of this study. This chapter includes a personal profile of each of the six

participants, a summary of their perceptions of what it means to do diversity and justice work in organizations and of what a total systems change approach entails, a presentation of the visions that guide their work, and descriptions of the change processes they employ to operationalize those visions.

Chapter V contains an overall summary of the design of the study and the conclusions that I have drawn from the analysis of the data. This chapter also discusses the implications of this research and suggests recommendations for future research.

CHAPTER II

REVIEW OF THE LITERATURE

A. Introduction

The intent of this study is to explore and describe the visions and strategies of a select group of organizational and social change practitioners who are using a total systems change approach to address social diversity and social justice issues in organizations. The conceptual foundation of this study is framed in the synthesis that is presented here of the conclusions drawn from an integrative review of the literature (Cooper, 1988).

This literature review focuses on two areas: 1) identifying concepts and trends that are central to the processes of doing organizational and social change work that seeks to address the concerns of social diversity and social justice issues in organizations from a total systems perspective, and 2) exploring the relationship between Organizational Development (OD) and social change in organizations. This synthesis of the literature confirms that social diversity and social justice issues exist in organizations, establishes that a total systems change approach is both an appropriate and necessary method for effectively addressing these concerns and a worthy topic for in-depth research, and examines the relationship between OD and the implementation of a social change agenda in organizations.

B. Definitions of Key Concepts

1. Social Diversity

The reality of social diversity and the dream of creating a just and democratic nation are ideals that have always been an essential feature of life in the U.S. However the manner in which that diversity has been regarded and the ensuing treatment that it has been accorded, have fallen dramatically short of the ideal (Katz, 1989).

For its entire history, the U.S. has been unable to resolve the clash of values represented in two prevailing visions. The line of demarcation between these two visions is characterized by disagreement over whether life in this country is intended to be about conformity and homogeneity or about pluralism and heterogeneity (Richardson, 1988).

The image of conformity and homogeneity is the vision that has predominated throughout U.S. history. This is an image that prizes sameness over difference. Separatism, acculturation, assimilation and amalgamation are all strategies that have been employed to achieve this vision. While these tactics seemingly vary in virulence, they all are expressions of the desire for a uniform and homogeneous society (Allport, 1954; Bernier & Davis, 1973; LeMay, 1985; Richardson, 1988). These tactics promote the values of the dominant culture and emphasize the ideal of the U.S. as a monocultural entity (Richardson, 1988). This monocultural ideal assists the dominant culture in monopolizing access to resources, benefits and power (Love, 1987).

This vision of conformity and homogeneity is grounded in the superior/inferior ideology promoted by the dominant culture. According to this vision social differences have been viewed, at best, as a liability to be tolerated. At worst they have been perceived as evidence of moral, intellectual or biological inferiority and/or pathology (Ryan, 1981). This latter view of inferiority and pathology has been used as the justification to control, suppress, exclude and even eliminate social diversity.

A vision of pluralism and heterogeneity is a reality in the U.S. that has been continually denied by the dominant culture. Rather than viewing social diversity as something divisive and as a deficit that somehow needs to be managed and controlled, this vision regards social differences as something to be prized, nurtured and accentuated (Bernier & Davis, 1973). This vision emphasizes the ideal of the U.S. as a multicultural entity.

Recently, the term "diversity" has come into vogue as a quick and handy label for describing the demographic trends occurring in the United States. For some people the forecast of changing demographics made by the U.S. Department of Labor (1987b) seems to suggest an unfamiliar alteration in the demographic make-up of this nation. However, this notion of a sudden transformation of the social landscape in the U.S. is deceptive, particularly since the racial and ethnic composition of this country has always been fluid.

The only strictly homogeneous community that the U.S. has really ever had has been the amalgamated product projected in the imagery of a mythic American melting pot. What seems to be creating the growing furor around the current demographic changes is the speed with which this transition is taking place and the accompanying upset for members of the dominant culture who are experiencing disruption in their familiar and comfortable patterns of control, power and meaning-making.

Diversity is a referent that possesses subtle shades of meaning that carry powerful social, political, economic and emotional overtones. It is a more socially sensitive term that should refer to the social differences we all possess, but it often is a euphemism that is used to refer to groups of people who have usually been called minorities. (Maraniss, 1990; Jamieson & O'Mara, 1991).

The term minority is often a derogatory and sometimes inaccurate quantitative description for persons who have been excluded from full participation in this society because they do not meet the requirements for admission into the dominant culture

(Jamieson & O'Mara, 1991). Use of the words majority and minority depict a social system that distributes power, position and privilege in unequal proportions to those who are more and less valued in our society. In the U.S., people who are minorities are members of social identity groups that possess only a fraction of their share of the resources, benefits, and economic, political and social power that are philosophically available to the collective whole.

The term diversity means different things to different people. Walker (1989b) says that in its most simplistic fashion, diversity is a "mix of various human differences" (p. 3). From this perspective of separate human qualities, the term diversity can refer to any combination of classifications such as race, ethnicity, gender, economic class, age, ability, sexual orientation and/or religion (Foster et al, 1988; Thomas, 1988; Green, 1989; Palmer, 1989a; The American Institute for Managing Diversity, 1989). Sometimes the term "diversity" is also used to describe classifications that have to do with regional differences, veteran status, educational levels, background experiences, personality types, style preferences (ie: leadership, management or interpersonal styles), or the differences associated with profession, functional specialty or hierarchical position within an organization (Brown, 1979; Katz, 1987; Copeland, 1988b; Thomas, 1988; Palmer, 1989a; Solomon, 1989; Thomas, 1990).

In the literature it seems that race and gender are the social identity groups that are most frequently and sometimes exclusively identified as the chief subdivisions of diversity (Jamieson & O'Mara, 1991). For example, Maraniss (1990) has commented that in contemporary organizational lingo social or "cultural diversity means valuing blacks and women in the executive workforce" (p. A1). Some writers like Jamieson and O'Mara (1991) who have observed this phenomenon specify that they are consciously using a "broadened view of diversity" (p. xiii) that is more expansive than "the more common interpretation that focuses exclusively on women and people of color" (p. xvi). Use of the term "diversity" appears to be either as narrow and precise, or as broad and

encompassing as the user chooses. It cannot be assumed that the term refers to a social identity group unless that group is explicitly mentioned.

From the literature it is clear that group labels are constantly evolving and vary from region to region in the U.S. (Jamieson & O'Mara, 1991). Changes in labels seem to reflect the importance of who is getting to do the naming and whether the naming process is about reclaiming an identity, preserving an old one or shaping a new one (Three Rivers, 1990).

2. Oppression and Social Justice

Social justice is a vision. It has to do with according all members of a society full access to the capacity to fully flourish and to the power, privileges and basic human rights of that society. It is a condition that does not yet exist in the United States. Sometimes it seems easier to identify what social justice is not, than what it is. The term oppression is synonymous with social injustice. Oppression is the antithesis of social justice and it is a condition that does exist in the U.S.

Oppression is a state in which people are limited, excluded, exploited and dehumanized. It results from the oppressive kinds of ways in which members of subordinate social identity groups are treated and collude with that treatment. It occurs when a person or group of people is denied what Ryan (1981) calls a "fair share" of access to material necessities, to general life conditions such as adequate health care, education, useful employment, gratifying social memberships, and the major amenities of society; to power to fully participate in the life and decisions of the community and to have a say in directing the course of their own lives; and the chance to live by values that give meaning to life (Alinsky, 1972; Ryan, 1981; Ryan, 1988).

Goldenberg (1978) says that attempting to define oppression is an exceptionally challenging task because its nature is such that it does not lend well to compact and concise description. Jackson & Hardiman (1986a) say that efforts to invent "simple

axioms like *Group Prejudice + Institutional Power = Social Oppression* can be helpful, but at the same time may oversimplify the nature of oppression so that important dynamics are left out" (p. 1).

Frye (1983) has described oppression as the experience of being consciously limited:

...the living of one's life is confined and shaped by forces and barriers which are not accidental or occasional and hence avoidable, but are systematically related to each other in such a way as to catch one between and among them and restrict or penalize motion in any direction. It is the experience of being caged in: all avenues, in every direction, are blocked or booby trapped. (p. 4)

Goldenberg (1978) has defined oppression as a condition of hopelessness and helplessness:

Oppression is, above everything else, a condition of being, a particular stance one is forced to assume with respect to oneself, the world, and the exigencies of change. It is a pattern of hopelessness and helplessness, in which one sees one's self as static, limited and expendable (p. 2).

Freire (1986) similarly sees oppression as a limiting and violent condition of objectification and exploitation:

(Oppression is)...any state or situation where an individual or group objectifies and exploits another, by making decisions for the other, prescribing another's consciousness and perception and hindering the pursuit of self-affirmation...such a situation in itself constitutes violence, even when sweetened by false generosity, because it interferes with man's ontological and historical vocation to be more fully human. (p. 40-41)

Jackson and Hardiman (1982b) argue that oppression is more than a condition or an outcome. They define it as a dynamic, living force, a process, an event in constant transition. They also describe it as a system of domination. These authors define oppression as a system that consists of a specific ideology and the social power to enforce that ideology. They offer a definition of oppression that "describes both the condition of oppression and the processes by which it operates":

Oppression exists when one social group exploits another social group for its own benefit...It is first and foremost a systematic phenomenon that involves ideological domination, institutional control and the promulgation of the dominant group's ideology of domination and culture on the oppressed. (p. 4)

The following list contains Jackson and Hardiman's (1982b) description of the conditions they believe are necessary for the system of oppression to exist:

Oppression is not simply an ideology or a set of beliefs that asserts one group's superiority over another. Nor is it random acts of discrimination or harassment toward members of the subordinate group. It is a system of domination with many interlocking parts. We contend that a condition of oppression exists when the following conditions are realized:

1. The dominant group has exclusive power to define and enact reality. The dominant group determines what is normal, real and correct.
2. Genocide, harassment, discrimination and other forms of differential and unequal treatment are institutionalized and systematic. These acts often do not require the conscious thought or efforts of individual people. They are part of the machinery that operates society.
3. There is psychological 'colonization' of the oppressed group, whereby the oppressed internalize their own oppressed condition and collude with their oppressors, what Freire refers to as the oppressed playing host to their oppression.

4. The subordinate group's culture is eradicated, misrepresented or discounted and the dominant group's culture is imposed.
5. Individual members of both the dominant and subordinate group have a role in supporting the continuation of oppression through their individual behaviors, actions, attitudes and beliefs and by fulfilling their prescribed roles as dominant and subordinate. (p. 4)

Chesler and Delgado (1987) have stated that racism is an example of this sort of systemic oppression. These authors describe racism as "a set of social mechanisms (institutional practices) and an ideology (policies/norms) of explicit or implicit superiority, and the power to implement and maintain systems of privilege or deprivation" (p. 186). When something has become 'institutionalized' in a system it has become imbedded in the cultural values, norms (regulations and informal rules) and roles (positions and their attendant duties and rights) of an organization. (Feagin & Feagin, 1988)

Organizations like corporations, schools and government institutions are good examples of systems that both mirror and perpetuate oppressive attitudes and exclusionary practices. Organizations like these are socially constructed entities that frame human lives. They are institutional arrangements that reflect as well as shape dominant societal values. They "are not neutral; they are created to resonate with prevailing value assumptions" (Bernier & Davis, 1973, p. 269). The infrastructures of these organizations guide the granting of access to power, privileges, opportunities, influence, resources and rewards to the people who experience them.

When thinking about organizations it is important to note that the United States economic system functions according to the principles of capitalism. This is "a system that is based on private rather than public ownership and control of commercial enterprises, and on the class division between those who own and control and those who do

not. Under capitalism, these enterprises are governed by the need to produce a profit for the owners, rather than to fulfill collective needs" (Mantsios, 1988, p. 66). The tenets of this economic system also exert influence on the political and social systems in the U.S..

Historically most organizations in the U.S. have been developed along the lines of the bureaucratic model which is grounded in the principles of scientific and classic management theory. (Morgan, 1986) The bureaucratic model is a form of organization that emphasizes "precision, speed, clarity, regularity, reliability, and efficiency achieved through the creation of a fixed division of tasks, hierarchical supervision, and detailed rules and regulations...The bureaucratic form routinizes the process of administration as the machine routinizes production" (Morgan, 1986, p. 24-25). The bureaucratic model creates as well as reflects the stratified classes of a capitalistic society as it endeavors to meet an organizational agenda that prizes order and efficiency for the sake of control and productivity.

Organizations are not an end in themselves, they are instruments created to achieve a specific mission (Morgan, 1986). Young (1979) comments that "institutions do not exist in a vacuum. People make up institutions. People make institutional policies and people carry out these policies." (p. 11). In the U.S., the groups of people who have created policies and have possessed the social power to enact and institutionalize those policies in organizations have been members of dominant social identity groups (Young, 1979). In connection with these dominant social identity groups, the white male culture system has specifically been cited as an extraordinarily influential force that shapes the core values and practices of most organizations in the U.S. (Schaefer; Cross, 1991c).

Chesler, Levin & Worden (1985) contend that the "white male-dominated politico-economic-socio-cultural system" (p. 455) maintains a disproportionate hold on heavy concentrations of economic, political and cultural power in the U.S. They explain that the benefits of this culture system for elite White males are inequitably large measures of

privileges, resources and power. Chesler, Levin & Worden (1985) describe the benefits that members of this culture system derive:

Receipt of the greater portion of economic resources, salaries, and investment returns;...control of offices and positions of economic leadership in the public and privates sectors;...use of...economic policies from which they will be the prime beneficiaries...positions at the top of monetary and security hierarchies that create permanent classes of unemployed and underemployed minorities and women... Access to and control of membership positions in representative organizations;...leadership in voluntary political agencies and social movements; and their designing of legislative and executive policies and programs from which they benefit...Manufacturing and maintenance of ideologies which support democratic centralism and the concentration of political power;...support of the notion that the rich have worked harder and have better genes, are more intelligent or at least somehow merit their superior economic and political positions; and their continuing beliefs that women are less rational, less decisive, weaker, more emotional, less able to cope, or are different in crucial economic and political aspects of life, and that blacks, browns, reds, and members of other racial minorities are the creators of their own oppression in America. (pp. 455-456)

One way to understand oppression in the U.S., is to visualize the attachment of "isms" to each of our social group memberships. Standing alone, the titles of our social group memberships are relatively innocuous labels that serve to identify a feature of our human identity. None of these features are inherently good or bad; they simply are the variables that constitute our humanness.

It is the attachment of the 'ism' to a social identity group that begins to make these features acquire what are regarded as right or wrong, normal or abnormal qualities. The attachment of the 'ism' signifies both the unjust treatment toward and collusion of those persons who possesses, or are believed to possess, that particular quality. In the United States, isms, or manifestations of oppression, are consistently attached to all of our social identity group memberships. (See Table 1)

Table 1: Social Identity Groups and Their Corresponding Manifestations of Oppression

Social Group:	Agents/ Dominant Members:	Targets/ Subordinate Members:	Corresponding Form of Oppression:
Age	20-40 Year Olds	Elders & Children	Ageism
Class	Ruling/Owning/ Middle Classes	Middle Class/ Working Class/ Poor	Classism
Developmental/ Emotional/ Physical Ability	Temporarily Ablebodied	People with Disabilities	Ableism
Gender	Males	Females	Sexism
Race	Whites	Asians/ Blacks/ Latinos/ Native Americans	Racism
Religion	Gentiles	Jews	Jewish Oppression
Sexual Orientation	Heterosexuals	Lesbians/Gays/ Bisexuals	Hetero- sexism

Oppression is about power. In terms of the dynamics of social injustice, power can be defined as power over. In the U.S. we have developed a society based on a ranking system that classifies members of some groups as more valued and therefore more powerful than members of other groups. Subordinate groups which are ranked as less valuable, even expendable (Jamieson & O'Mara, 1991), are accorded fewer rights and less access to social, political and economic power and privileges.

To have social power is to have access to social goods, rewards, benefits, and services and to the social sanctions needed to influence others or enforce one's beliefs. Agents, or members of dominant social groups, have the greatest amount of social power. Romney (1989) says that this means that members of dominant groups are empowered, privileged,

said to be superior, allowed to name people and experiences, viewed as normal, and are unaware and unconscious of the needs of members of target groups. She says that targets, or members of subordinate social groups, (also referred to as "victims") are disempowered, disenfranchised, penalized, regarded as inferior, named by dominants and classified by them as different and abnormal.

From a racial perspective, Young (1979) explains that Whites are the only racial group in the U.S. with the social power to institutionalize their values:

The only people in this country with the power to institutionalize and enforce their prejudices, are white people...While it is possible for America's minorities to be prejudiced against whites, they clearly lack the power mechanisms necessary to enforce, institutionally or culturally, their prejudices. (p. 9)

Young's perspective on power can be transferred to the social power possessed by agent members of any social identity group.

Oppression is about maintaining a condition of superiority for one group and a condition of inferiority for all others. This condition is maintained through the use of social power. Privileges are automatically provided to those who possess a socially superior status. A sense of entitlement often causes qualities that are in fact privileges, to become perceived as birthrights. The benefits that are claimed from the privileges of a more valued social status are derived from a combination of the happenstance of birth which confers access to rights, privileges and power, and the denial of someone else's basic human rights (Jackson, 1986).

The root cause of oppression is the need to continually maintain access to the familiar patterns and benefits that are derived from privileges. Robert Blauner (1972) explains that oppression is the achievement of privileges that are accrued by those who possess the power to oppress:

All forms of social oppression, whatever their motivation, confer certain privileges on the individuals and groups that oppress or are able to benefit from the resultant inequalities. It is the creation and defense of group privileges that underlie... domination...To generate privilege certain people have to be exploited and to be exploited they must be controlled--directly or indirectly...social oppression is a dynamic process by which one segment of society achieves power and privilege through the control and exploitation of other groups, which are literally oppressed, that is, burdened and pushed down to the lower levels of the social order. (p. 2)

A key aspect of oppression is the kind of attention given to differences. Traditionally in the U.S. human differences have not been perceived as virtues, but as evidence of abnormality, pathological inferiority, genetic defect, moral deficiency (Ryan, 1976) and as threats to the dominant culture. In the mid-1980's, Schaefer (1985) named this dominant culture the white male culture system. Pharr (1988) has expanded this concept of a norm-setting culture system in the U.S. to one that is something more than just white and male. She defines the dominant culture system as a reflection of the values of all the agent groups of all our social identity group memberships. In her words the dominant culture is "male, white, heterosexual, Christian, temporarily able-bodied, youthful, and...(has) access to wealth and resources" (p. 53). Like some of her peers, Pharr points out that "it is important to remember that an established norm does not necessarily represent a majority in terms of numbers; it represents those who have the ability to exert power and control over others" (p. 53).

Lorde (1984) comments that unfortunately, the prevailing mindset is such that "human difference is perceived as human deviance" (p. 116). Schaefer (1985) says that the scale against which this deviation is gauged is the norms that are reflected in the dominant culture system.

Lorde (1984) says that few, if any of us, in the United States are well-equipped to deal with differences:

We have all been programmed to respond to the human differences between us with fear and loathing and to handle that difference in one of three ways: ignore it, and if that is not possible, copy it if we think it is dominant, or destroy it if we think it is subordinate...we have no patterns for relating across our human differences as equals. (p. 115)

Lorde (1984) says that differences are set up "in simplistic opposition to each other: dominant/ subordinate, good/bad, up/down, superior/inferior" (p. 114). In this manner differences are used to separate and categorize people. This process of differentiation and separation lends new meaning to the phrase -- divide and conquer. This has also resulted in what Ryan (1976) calls a "blaming the victim" mentality that burdens target group members with sole responsibility for creating and maintaining the oppressive conditions of their daily lives.

Lorde (1984) points out that it is not really our differences that separate us, but our refusal to recognize those qualities for what they are and to examine the distortions that result from misnaming differences and misunderstanding their impact on human behavior and expectation:

Too often, we pour the energy needed for recognizing and exploring difference into pretending those differences are insurmountable barriers, or that they do not exist at all. This results in voluntary isolation, or false and treacherous connections. Either way, we do not develop tools for using human difference as a springboard for creative change within our lives. Most importantly, difference has become a tool for maintaining the oppressive dichotomy of superiority and inferiority between social groups. (p. 115-116)

Oppression extracts a heavy toll from members of both target and agent groups. For targets, some of the effects of oppression are an existence framed by deep-rooted inequalities and injustices; a daily life marked by unnecessary measures of suffering,

dehumanization and deprivation; a diminished sense of self, aspirations and hope; the denial of self-determination; the prohibition of access to basic human rights, essential resources and the amenities of a just society, and internalization of oppressive messages which results in the kinds of collusion that contribute to self-destruction as well as the oppression of others (Alinsky, 1971; Ryan, 1976; Ryan, 1981; Lorde, 1984; Cross, 1985; Freire, 1986). In the workplace, members of target groups are also required to behave like superstars and to live with the debilitating stresses of being ignored, underused, rejected, harassed, required to conform and blend in, and forced to cope with biased ranking, feedback, evaluation and reward systems (Cross, 1985; Miller, 1988).

For agents, some of the costs incurred by oppression are the self-dehumanization that occurs as a result of dehumanizing others, confusion about male identity, confusion about white identity, possession of misinformation about the realities of history and the roles of white people in present-day society, a kind of cultural and psychological schizophrenia that results in reaction to the dilemma produced by purporting ideals of equality and freedom but in practice maintaining an unjust society, denial of self-hood coupled with a limited potential for personal growth; and confinement to a life lived in an insular, deprived, stifling and ignorant state as a result of failing to recognize the existence of multiple realities (Myrdal, 1944; Katz, 1978; Young, 1979; Schaef, 1985; Freire, 1986).

There are some authors who propose that one form of oppression may be decidedly more prevalent or particularly more virulent than other forms of oppression. This perspective supports the idea that manifestations of oppression are sometimes thought to be piled hierarchically upon one another instead of interlocking with each other. For example, Spelman (1988) describes a hierarchical depiction of oppression:

This view (the piled upon notion) has been articulated by Mary Daly in Beyond God the Father. According to Daly, sexism is the 'root and paradigm' of other forms of oppression such as racism. Racism is a "deformity within patriarchy...It is most unlikely that racism will be eradicated as long as sexism prevails." (p. 123)

However, some theorists disagree with this idea that there is a hierarchy of pain among the different manifestations of oppression or that they exist, somehow, in isolation from one another. Instead, these other theorists are of the opinion that all forms of oppression are inherently inter-connected (Hooks, 1984; Lorde, 1984; Pharr, 1988; Rothenberg, 1988; Spelman, 1988). Spelman (1988) explains that a person's social identities cannot be treated as distinct parts that are separable from her overall individual identity:

We may get the impression that a woman's identity consists of the sum of her parts neatly divisible from one another, parts defined in terms of her race, gender, class, and so on. We may infer that the oppressions that she is subject to are (depending on who she is) neatly divisible into racism, sexism, classism, or homophobia, and that in her various political activities she works clearly now out of one part of herself, now out of another. This is a version of identity which we might call tootsie roll metaphysics: each part of my identity is separable from every other part, and the significance of each part is unaffected by the other parts. (p. 136)

Lorde (1984) describes the destructive impact of trying to live as if only one facet of identity defines a person's entire experience of the world:

I find I am constantly being encouraged to pluck out some one aspect of myself and present this as the meaningful whole, eclipsing and denying the other parts of self. But this is a destructive and fragmenting way to live. My fullest concentration of energy is available to me only when I integrate all the parts of who I am, openly, allowing power from particular sources of my living to flow back and forth freely through all my different selves. (p. 120-121)

In the context of thinking of oppressions as inter-connected, Pharr (1988) says that it needs to be repeatedly emphasized that "there is no hierarchy of oppression" (p. 53).

While multiple forms of oppression clearly exist and we are told that no hierarchy exists among them, the way they are discussed in the literature gives the impression that some forms of oppression do carry more weight than others. Racism and sexism appear to get top billing. In fact, sometimes the word "diversity" seems to be a code word that only relates to race and gender issues (Jamieson & O'Mara, 1991). In order to assure that other forms of diversity are included in conversations, this seems to underline the importance of being explicit in naming the issues being addressed.

Freire (1986) has said that "dehumanization, which marks not only those whose humanity has been stolen, but also, though in a different way, those who have stolen it, is a 'distortion' of the vocation of becoming more fully human" (p. 28). This means that because of our shared humanity, any acts that lessen the quality of even one life, diminish the quality of all of our lives. As long as any members of U.S. society are denied basic human rights and are forced to struggle to survive in conditions that so grossly encroach upon their capacity to sustain their lives, much less lead lives that might be fulfilling, productive and satisfying, a state of social injustice can be said to exist in this country.

3. Summary

Social diversity and social oppression are inherently inter-connected. One does not exist without the other. The term diversity is a trendy label that describes the heterogeneity that has always existed in the U.S. While a multicultural identity is proclaimed in this country, the desire for a uniform and homogeneous society has dominated action. Because diversity is a term that can mean many different things to different people, it is important for the user to be explicit in her or his meaning.

Social justice is a vision while social oppression is a reality. Oppression is a condition, an outcome, an unbalanced power dynamic and a system of domination. It consists of an ideology of inherent superiority and the social power to enforce that

ideology. Oppression manifests in multiple ways that are all inter-connected. Because oppression regards social diversity as an abnormality, inferiority and deficiency it excludes, exploits and dehumanizes those who are different. While the patterns of oppression afford greater measures of power and privilege to some and less to others, its presence diminishes everyone.

Organizations are socially constructed entities that mirror and perpetuate oppressive values and practices. Organizations reflect the values of dominant culture members who have the power to institutionalize their values.

C. Attitudes Toward and Approaches to Addressing Social Diversity and Social Justice Issues in Organizations

1. The Trend Towards Valuing Workforce Diversity

The U.S. Department of Labor's (1987b) forecast of changing demographics has launched what may come to be known as the "era of Workforce 2000" (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 62). This prediction of a transformation in the demographic landscape of the U.S. is already underway. This report has alerted employers that the long-standing and familiar labor pool of young, white men is shrinking, has pointed the way to potentially lucrative new markets and introduced a new strategy for competitive advantage.

There is irony on two counts in this keen new interest in diversity because any interpretation of the Workforce 2000 forecast that implies the anticipation of a sudden transformation in U.S. demographics is a misnomer. For one, the U.S. has always been a culturally diverse nation. It has simply been the values, accompanied by the power to enforce those values, of a dominant culture system (Schaefer, 1985; Pharr, 1988) and the

imagery projected in our American melting pot mythology, that has promoted the idea that our nation is one unified and harmonious amalgamation of distinct cultural parts (Katz, 1989; Thomas, 1990). Secondly, it is inappropriate to discuss the arrival of changing demographics in a future tense. Age-related, and especially in entry level positions, gender, race and ethnic diversity is already a substantial reality in organizational life (Copeland, 1988a; Jamieson & O'Mara, 1991).

It appears that the trend of seeing workplace diversity as a virtue is well-underway. Thomas (1991) says that the current demand for advice on how to manage diversity is so great that the practice of diversity work has become a growth industry. Klein (1989) reports that the demand for diversity-related training tools and personnel exceeds the supply:

Elsie Cross...has emerged as a leading consultant in the hot new field of managing diversity....(Her) services are in such demand among CEOs that her Philadelphia company doesn't do any formal marketing, and she's even getting calls from universities concerned about the increase in racially motivated campus violence. The story's the same for other top consultants: Judith Katz, Vice President of Kaleel Jamison Consulting Group in Cincinnati says queries have more than doubled in the last year, and Copeland and Griggs Productions in San Francisco is deluged with orders for its series of instructional videos called "Valuing Diversity."...There simply are not enough experts yet to go around. (pp. 48 & 50).

The tone of most of the literature reporting on the realities of workforce diversity seems to positively position use of diversity as a valuable tactic to help insure a strategic edge. For example, Beer and Walton (1987) have commented that "as organizations have struggled in an increasingly competitive economy, superior human resources are increasingly seen as a competitive advantage" (p. 353). Copeland and Griggs (1987a) state that "organizations with a competitive edge are those that make the best use of the richness of our diverse human resources."

However, while a trend toward attentive and positive interest in diversity is undeniably apparent, not everyone is fully enamored with the topic. Mabry (1990) says that some organizations have hesitated to embrace diversity because they do not feel they have the time or money to invest in training, are worried about alienating white males, or are not convinced that demographic changes will really affect them. Solomon (1989) reports that others are skeptical about the trendiness of diversity work and about who might actually benefit from attention to these issues. To exemplify this point she shares a comment from the Manager of Corporate Affirmative Action and Equal Opportunity at Xerox Corporation who states:

Workforce diversity is the latest fad. I hear everyone talking about it. I'm very suspicious of people who race around, most of them white and male, talking about managing and valuing diversity...Still, they're very much in charge, sitting at the top and telling the middle what to do to the bottom. When the dust settles and there's still not a minority or female in top management positions, including CEO, president and executive vice-president, then what happens? You can have as many conferences as you want, but is anything of any real significance happening. (p. 52).

Lennie Copeland also acknowledges the sometimes mixed reviews that the topic of diversity has been met with in regards to the hit series of Valuing Diversity videotapes that he has helped to produce:

Manager's reactions to the tapes are pretty consistent...one person may walk out and say, "This is bullshit, we don't have problems like this here." A few at the other extreme say, "Where have you been all our lives?" But most people are in between. They watch the tapes and say, "Oh my God, I did that. I can't believe it. I'll never do it again." (Haight, 1990, p. 25)

It appears to be the convergence of human resource and economic factors with the changing nature of organizations themselves that is the chief driving force prompting

this new urgency around protecting bottom-lines and spurring interest in workplace diversity. As a result of the impact of these three factors, organizations in the private sector are in search of a new competitive edge (Jamieson & O'Mara, 1991).

The most influential human resource factors that have been identified in this search include changing demographics, changing job skill requirements, the increase in high-technology jobs, computerization of many industrial functions, the changing values of workers which result in greater demand for participation in political and economic matters and the increasing desire of people to publicly acknowledge and celebrate their cultural differences. The most pressing economic factors that have been identified include an ailing national economy, changing domestic and world marketplaces, increased domestic and international competition, the accelerating shifts towards an information and service economy, the decline of manufacturing and the concern for sheer economic survival (Fernandez, 1981; Huse & Cummings, 1985; Beer & Walton, 1987; Sikes, Drexler & Gant, 1989; Offerman & Gowing, 1990; Fernandez, 1991; Jamieson & O'Mara, 1991; Thomas, 1991; The Kaleel Jamison Consulting Group, Inc., 1992b).

Just as the work force and economy are experiencing changes, so are organizations themselves. Offerman and Gowing (1990) have identified a number of trends that are currently altering the nature of organizations and which entail large economic and human resource repercussions. They describe these trends as failures and downsizing, mergers and acquisitions, the expanding service sector, and the international challenge of an increasingly global economy.

While changing demographics are part of the problem, they are also perceived as a key solution. Changing demographics are a problem because they represent a shift in who is available to work. The perception is that a labor shortage of critical proportions is developing in response to our nation's inability to meet its demands for human resources (Sikes, Drexler & Gant, 1989). Part of this human resource crunch stems from a

changing labor pool which is altering the kind and quantity of people who are available to work, particularly young white males. A portion of this crisis also results from an organizational mentality which is unused to regarding the other groups cited in the Workforce 2000 (1987b) forecast -- White women, male and female members of ethnic and racial minority groups, and older workers -- as full contributors to organizations.

On the flip side, changing demographics also represent a solution. The perception is that a wide range of benefits can be derived from successfully securing, retaining and tapping a diverse workforce (Copeland, 1988a). The most important selling point for making optimal use of workforce diversity seems to be the perception that the chief benefit of diversity is its potential to enhance an organization's bottom-line.

Rollins and Stetson (1989) offer a quick summary of the perceived benefits of this resource when they say that diversity, "once appreciated and organized, is capable of unleashing unprecedented levels of energy, creativity, productivity, quality, loyalty, teamwork and synergy" (p. 53). Other observers similarly credit diversity as a means of hiring and retaining the best and the brightest of the shrinking labor pool; tapping a wider array of consumer markets; providing greater creativity, flexibility and innovations in organizations; enhancing problem-solving and the capacity to respond to change; improving morale and creating a climate of general good will; and developing positive attitudes which in turn are expected to improve employee performance (Fernandez, 1981; Adler, 1983; Cross, 1985; Harris & Moran, 1987; Foster et al, 1988; Nelton, 1988; and Palmer, 1988).

Many of the voices that promote maximizing the use of diversity equate it with good business sense (Caudron, 1992). Solomon (1989) reports that representatives of savvy organizations are saying: "We wanted to create a culture that causes women, minorities and people with disabilities to thrive...There are people who also believe it's the right thing to do--morally and socially--but the foundation for the effort is based on sound business purpose" (p. 48).

Succinctly said, admitting that diversity is a valuable resource represents a means to having a workforce and to connecting with consumers in ethnically diverse and international markets. A spokesperson from the Procter & Gamble corporation has commented: "We make no apologies for making this (diversity) a competitive issue...when it gets right down to it, the companies that are going to survive and thrive in the next century are the ones that take full advantage of their workforce" (Solomon, 1989, p. 50). Nelton (1988) adds, "we are consumer marketers, and the marketplace is very diverse in this country...who best understands the needs of Hispanics, Asians and women than Hispanics, Asians and women" (p. 4).

2. Shifting Attitudes Toward Social Diversity -- From Deviance and Deficit to Value-Added Virtue

The current interest in diversity in organizational life represents a huge shift in attitude from a deviance and deficit model to a virtue and value-added paradigm. Historically, the dominant perspectives on diversity have been that it deviates from the norm and is an abnormality, deficit and potential threat to the dominant culture system that needs to be minimized and managed (Ryan, 1976; Copeland, 1988a). In actuality, the idea of managing diversity is probably a euphemism for containing and controlling it.

Copeland (1988a) says that in organizations "in the past,...we actually conspired to ignore differences" (p. 3). As part of the deficit model, traditionally, "most American businesses were designed to guard against cultural diversity in so far as women and people of color were concerned" (Foster et al, 1988, p. 2). Fant (1982) explains that "early theorists were quite open about their beliefs that if organizations were to function smoothly--especially in upper managerial levels--a culturally homogeneous group of people who 'fit in' should be maintained" (p. 64).

Diversity itself is not the problem that organization's face. The real issues are how to authentically integrate and utilize diversity in the context of an assumption of a

homogeneous workforce, managers who are ill-equipped to manage a diverse labor force and a history of discriminatory attitudes and exclusionary practices (Copeland, 1988b; Fernandez, 1991; Jamieson & O'Mara, 1991; Thomas, 1991).

Historically, a homogeneous workforce was the ideal and it was a preference that could easily be fulfilled. Solomon (1989) explains that "in the past, managing a labor force really meant managing a homogeneous work force of white males." Fernandez (1981) points to the race and gender discrimination of the mid-1940's as an influential force that helped to nurture the creation of this homogeneous labor pool:

The rapid expansion of the American economy during and after World War II created vast opportunities for employment, and because racial and sexual discrimination excluded large numbers of minorities and women from the competition for jobs, existing employees essentially had a corner on most employee markets. These employees were company men--men who placed loyalty to the corporation above personal goals and desires. It was, in many ways, an ideal situation for the corporation--a thriving economy and a dedicated, homogeneous work force that asked little more than a day's pay for a day's work--and no hard questions for the corporate bosses. (p. 291)

Jamieson and O'Mara (1991) document that until 20 years ago it was easy to maintain a one-size-fits-all attitude and a homogeneous workforce:

Prior to the 1970's, there was a very different profile in the workforce, in both demographics and attitude. It was more homogeneous, with a large dominant majority and a few visible minorities. Individuals who were "different" were either assimilated into the workplace, isolated from the majority of workers, or ignored. The average member of the workforce of the past was male, white, approximately twenty-nine years old, and with fewer than twelve years of education. These men were usually married to homemaker wives, had children, and worked within the region of their birth....women generally worked in the home...Only certain jobs were open to ethnic minorities....People with disabilities generally were not found in

the workforce...Some workers held nontraditional values and beliefs, which were considered to be deviant....(and) the almost universal profile of those who managed and made decision: older white males. (p. 14)

The assumption of a homogeneous workforce produces negative consequences for all those who do not fit the image of the dominant culture. For example, white women and people of color who are admitted to work in organizations are required to adapt and conform as best they can to the norms of the dominant white male culture system (Offerman & Gowing, 1990). The onus of responsibility for that burden of adjustment has been delegated solely to their shoulders (Thomas, 1986; Copeland, 1988a).

In addition to the encumbrance of assimilation, members of non-dominant groups experience a wide array of oppressive downsides to the assumptions of a homogeneous workforce and a single dominant culture. Prejudice and discrimination accompany these assumptions. Maraniss (1990) and Chesler and Delgado (1987) point to the stereotypes and assumptions of white women and people of color that are held by the dominant culture as forces that have severely limited the contributions of members of these groups in organizations. For example, Chesler and Delgado (1987) say that assumptions that women are family-oriented and stereotypes that blacks are inadequate for the task, represent unfair attitudes that have mistakenly served to "anticipate inadequate performance for minority members and thus track minorities into less responsible positions" (p. 187).

As a result of discriminatory attitudes and practices, men and women of color and white women have represented an unpaid or grossly underpaid labor pool, been relegated to sweatshops or the plant floor, left with the least preferred and dead-end jobs, or provided positions that carry only the appearance of prestige, rewards and the capacity for upward mobility. Morrison and Glinow (1990) have identified a dual labor market that unfairly doles out less desirable jobs to white women and people of color:

The dual labor market consists of a set of better, or primary, jobs and a set of worse, or secondary, jobs, with little mobility between the two. Groups most frequently associated with the secondary labor market (including women and minorities) are largely confined there, and discrimination is often justified as economic efficiency...Within management, the secondary jobs may be not only those at lower levels but also those in staff (vs. line) functions, wherein women and minorities are found in disproportionate numbers. Staff positions are typically out of the mainstream of business and do not lead to top management posts. (pp. 202-203)

Chesler and Delgado (1987) have described the oppressive effects of this dual labor market on white women and people of color:

In most, if not all organizations, there exists a hierarchy of occupational roles, power and responsibilities. People of colour and women are disproportionately located in lower-level positions, positions characterized by lower salary scales, little decision-making power, limited opportunities for advancement, less autonomy and less access to information. In her study of a large corporation, Kanter was able to categorize jobs according to mobility and found minorities and women over-represented in the dead-end jobs (Kanter, 1977). Others have divided the labor market into segments and have found people of colour located disproportionately in peripheral segments with less access to opportunities for personal advancement and organisational growth (Edwards et al., 1975; Gordon et al., 1982). (p. 186)

Historically the practice of maintaining the false ideal of a homogeneous workforce has meant that white women and people of color have been locked out of the positions of ownership, leadership and management in organizations in the U.S. These positions have historically been retained as the realm of privileged white males. They remain their province today.

While some progress has been made, Offerman and Gowing (1990) say that "women and minorities in top management positions are exceedingly rare" (p. 203). Privileged white males continue to hold a monopoly over positions of leadership and ownership in

organizations. This monopoly reflects entrenched discriminatory attitudes and exclusionary practices. Morrison and Glinow (1990) document that few women hold senior executive or managerial positions in organizations:

Today, women fill nearly a third of all management positions...but most are stuck in jobs with little authority and relatively low pay (Hymowitz-Schellhardt, 1986, p. 1D). A Korn/Ferry International (1982) survey reported that only 2% of 1,362 senior executives were women. A study of the Fortune 500, the Fortune Service 500, and the 190 largest health care organizations in the United States (Von Glinow & Krzy-Czkowska-Mercer, 1988) similarly found that only 3.6% of board directorships and 1.7% of corporate officerships in the Fortune 500 were held by women; the Fortune Service 500 and the health industry indicated that 4.4% of board members were women and that 3.8% and 8.5% of their corporate officers, respectively, were women...The U.S. government reported only 8.6% women in Senior Executive service levels... In education, Sandler's 1986 report shows that on the average, colleges and universities nationwide employ 1.1 senior women (dean and above) per institution. (p. 200)

Morrison and Glinow (1990) have similarly found that people of color are poorly well-represented in the executive and managerial ranks of organizations:

With regard to the racial composition of management ranks, the statistics show less progress than with women. Only one Black heads a Fortune 1000 company (Leinster, 1988). In the senior ranks, studies by Korn/Ferry International (reported by Jones, 1986), show little change. Of 1,708 senior executives surveyed in 1979, 3 were Black, 2 were Asian, and 2 were Hispanic; only 8 were women, all of them White...With regard to management,...in 1986 in 400 of the Fortune 1000 companies, less than 9% of all managers were minorities, including Blacks, Hispanics and Asians. (pp. 200-201)

Cross (1985) comments that the absence of white women and people of color from top positions in any of the 500 major corporations in the United States, is evidence that "free enterprise and equal access are neither free nor equal" (p. 17).

3. Toward a Total Systems Change Approach

A critical problem for our organizations of the 1990's is that they have inherited organizational designs, management practices and oppressive core cultural values that are based on the archaic assumption of a predominantly homogeneous workforce (Jamieson & O'Mara, 1991). Jamieson and O'Mara (1991) explain that without access to the influences of other cultural groups, "only the white male mentality of the time was available to create the values and behavior of the work culture" (p. 34). This has left us with a pool of managers who are predominantly white and male and who are not prepared to operate in a changing world, organizational infrastructures that are not equipped to be inclusionary and equitable, and organizational cultures that continue to recreate the oppressive treatment of target group members.

There have been several benchmarks along the way to an attitude that has shifted from treating diversity as a deficit to one that regards it as a value-added. Several have occurred prior to the advent of the Workforce 2000 era. Cross (1990a) has listed subjugation, segregation, accommodation, assimilation and desegregation as a series of primarily deficit-oriented approaches to oppression, particularly toward the manifestation of racism, that have occurred in this country. There have also been specific efforts undertaken in organizations that view diversity as a valuable virtue and reflect a concern for how that diversity gets treated. Some of these benchmark efforts have included the Equal Employment Opportunity (EEO) and Affirmative Action (AA) laws of the 1970's and the valuing differences and managing diversity efforts of the 1980's and early 1990's.

EEO/AA laws are legal mandates designed to rectify old mistakes, alter current patterns of discriminatory practices and ensure that white women and people of color, or members of what have come to be known as protected classes, have access to organizations (Thomas 1990; Thomas, 1991; The Kaleel Jamison Consulting Group, Inc., 1992b). The valuing differences and managing diversity efforts followed on the heels of EEO/AA laws. In the context of this literature review, valuing differences is used as a generic term to describe all those educational efforts geared to the individual and interpersonal levels. Their objective is to nurture a sense of appreciation for and celebration of differences (Walker, 1989b), to "enhance relationships among individuals and to minimize blatant expressions of racism and sexism" (Thomas, 1991, pp. 24-25). The term managing diversity is also used in the context of this literature review as a generic term. It describes efforts that acknowledge the value-added of diversity but which are really aimed at containing and controlling diversity in order to maintain the status quo.

EEO/AA laws, the educational efforts of valuing differences and the contain and control intent behind managing diversity are all responses that have resulted from institutionalized oppression. They are all change efforts that have risen out of legal coercion and a sense of social obligation, concerns that are prompted by a range of motives -- ethics, humanitarianism, social responsibility, the desire for good community relations, patronizing benevolence, and/or legislative requirements (Thomas, 1990; Thomas, 1991).

Equal Employment Opportunity is a legal effort to insure that all people have access to jobs (The Kaleel Jamison Consulting Group, Inc., 1992b). Affirmative Action was designed to be an artificial and transitional intervention to compensate for past acts of discrimination (Rothenberg, 1988). It requires organizations to demonstrate a proactive effort to integrate and provides managers with the chance to correct race and gender-based imbalances (Thomas, 1990; The Kaleel Jamison Consulting Group, Inc., 1992b).

Affirmative Action has prompted people to pay attention to recruitment practices and to count the numbers of kinds of people in organizations. Affirmative Action laws have helped to get people into organizational pipelines, but it has not insured them the full opportunity of upward mobility (Thomas, 1990).

The intent behind individual educational awareness and interpersonal consciousness raising activities has been to enhance the understanding and acceptance of differences. The assumption is that discriminatory attitudes and behaviors are the outcome of misinformation and a lack of interpersonal connection between different kinds of people. Unfortunately, the passage of time has demonstrated that individual awareness education is not a sufficiently powerful mechanism to permanently alter the embedded oppressive values and practices in organizational systems (Jackson & Holvino, 1988a). Sue (1991) has pointed out that "individual consciousness raising without consequent economic-structural-behavioral changes may have limited success in the workplace and may actually thwart multiculturalism" (p. 104). Thomas (1991) says that interventions that are not aimed at altering an organization's culture and infrastructure are not sustainable over the long-term:

The problem is that if behavioral changes are incongruent with the corporation's roots (culture), they will be short-lived...Sustainable, long-term, *natural* behavioral change requires congruence with the organization's roots. If the culture does not support the desired behavior change, the culture must be modified. Managers who drive behavioral change on the assumption that the roots will follow are doomed to repeat the cycle. (Thomas, 1991, p. 165)

While EEO/AA laws and educational activities have produced significant and important results, they have not succeeded in breaking down institutionalized barriers that unfairly limit people who are different from the dominant culture. What Thomas

(1990) identifies as the shortcomings of Affirmative Action, can be expanded to include the limitations of the educational awareness approach:

The reason you then want to move beyond affirmative action...is because affirmative action fails to deal with the root causes of prejudice and inequality and does little to develop the full potential of every man and woman in the company. (p. 117)

People concerned with the issues of dehumanization, discrimination, exploitation, exclusion, and the inequitable and oppressive practices that occur in organizations are not only concerned with insuring the presence of social diversity at all levels in organizations, but their desire is to create and maintain a socially just environment in which to house that diversity. This means that they are interested in creating a combination of organizational and social change.

Jackson and Holvino (1988a) use the term Multicultural Organizational Development to group together and label all the kinds of interventions that fall under the umbrella of organizational and social change efforts:

Multicultural Organizational Development presently includes a fairly broad range of visions, definitions, assumptions, strategies, techniques, terminologies, goals and objectives. They include people working under such titles as Managing Diversity, Affirmative Action, Equal Employment Opportunity, racism and sexism awareness training and cross-cultural training. From these areas of concern, four themes appear as they define their goals:

- social and cultural representation of perspectives, world views, lifestyles, language and management styles;
- valuing and capitalizing on differences as a means toward effectiveness and growth; promoting the full use of available human resources towards its mission, internal operations and external interface with the environment;

- eliminating racism and sexism; and
- diversity of stakeholders, involving members of all cultural groups as equal partners in the enterprise and reflecting a commitment to the empowerment of all people. (p. 1)

In response to the shortcomings of legal and moral imperatives and the inherent limitations of educational efforts, persons seeking both organizational and social change have begun to turn to total systems change efforts. Jackson (1990a) has explained that educational activities have focused on consciousness raising that is oriented towards changing individual attitudes and behaviors, and EEO/AA laws have focused on a singular aspect of structural change -- changing and redistributing the numbers of different kinds of individuals in organizations. Because these interventions have not provided the kind of organizational and social change that he seeks, Jackson recommends shifting the focus from individuals to the environment in which individuals work. From this perspective, Jackson's client becomes the total organization. Another way of describing Jackson's perspective is to say that an environmental approach works from the premise that it is the culture of the company that needs to change, not the cultures of the people in it (Thomas, 1991).

This total systems focus is a new phenomenon. Thomas (1991) says that it is "in an embryonic state" (p. 15). He comments that "the traditional focus has been on individual and interpersonal aspects alone. What is new is seeing diversity as an issue for the entire organization" (p. 12). Jamieson and O'Mara (1991) support the tactic of treating diversity as a systems issue. They say "a fundamental shift in attitude is needed. The shift must recognize the interdependencies among an organization's policies, systems and practices. It must acknowledge the need for both individual and organizational change" (p. 9).

Thomas (1991) says that a total systems focus is about "changing the system and modifying the core culture" (p. 26). This is a holistic approach that aims to alter the fundamental principles upon which most organizations in the private sector in the U.S. are founded and to redesign the policies, organizational systems and management practices that reflect and sustain those guiding principles. Sue (1991) explains why both guiding principles and infrastructure must be changed:

Formal institutional policies and practices may maintain exclusion of minorities, and powerful informal liaisons ("old boys network") may be equally discriminatory. To truly value diversity means altering the power relations in an organization to minimize structural discrimination (Foster et al, 1988). The strategy involves changing structural relations in an organization and constructing programs and practices with the same economic and maintenance priorities as other valued aspects of the company. (p. 102)

A total systems change approach does not play to moral or ethical sensibilities and it moves away from making legal compliance the basis for change. Its leverage point is a business rationale. It links the acquisition of a competitive edge to the combination of making optimal use of workforce diversity and creating a humane and just work environment that encourages the maximum contribution of employees. The high performance of all employees results in higher productivity. (Jamieson & O'Mara, 1991; Thomas 1991; The Kaleel Jamison Consulting Group, Inc., 1992b).

The goal of a total systems change effort is to create a dominant heterogeneous culture in an inclusive and non-oppressive environment that advantages and disadvantages no one (Thomas, 1990; The Kaleel Jamison Consulting Group, Inc., 1992b).

It is an approach that is used to create a combination of organizational and social change. It is a new effort to help organizations that give lip service to the concerns of social

diversity and social justice to move past the emptiness of rhetoric and into the fullness of action.

4. Summary

Workforce diversity is not a projection that will suddenly materialize with the advent of the 21st century, it is a current workplace reality. The convergence of three driving forces -- a changing human resource pool, threatening economic factors and the changing nature of organizations themselves -- have worked in concert to create a shift in attitudes toward social diversity. It has become a matter of good business sense to utilize diversity in the workplace. Strategic use of social diversity is perceived as a tactic to fulfill human resource needs, tap new consumer markets and acquire a competitive edge. Successful utilization of a diverse workforce is expected to enhance an organization's capacities for creativity, innovation, flexibility, ability to handle change, productivity and performance.

Historically, a culturally homogeneous workplace has been the ideal. As a result, the objective has been to contain, control, minimize and exclude social diversity because it has been regarded as an abnormality and deficit that deviates from the norm of a culturally uniform workplace. Until recently, the assumption of a homogeneous workforce has been held in place by a pool of workers that could adequately fulfill culturally homogeneous human resource needs and the influence of prejudicial attitudes and discriminatory practices that have reinforced the perpetuation of this ideal. The combination of this assumption and the institutionalized patterns of behavior that have accompanied it have excluded white women and people of color from positions of leadership and ownership in organizations. While white women and people of color have experienced some advancement in organizations, these top positions remain the province of the dominant culture.

Today's organizations have inherited organizational designs, management practices and oppressive core cultural values that assume that a homogeneous workplace is the ideal. As a result, managers who are predominantly white and male are ill-equipped to manage a changing workforce or create non-oppressive workplaces, the infrastructure of organizations are set up to be exclusionary and inequitable, and organizational cultures perpetuate oppressive attitudes and discriminatory patterns of operation.

A number of strategies have been employed to address social diversity and social justice concerns in organizations. Prior to the forecast of changing demographics contained in the Workforce 2000 report (1987b), Equal Employment Opportunity and Affirmative Action laws were addressing these issues in the workplace. These laws were designed to compensate for past discriminatory practices and provide access for people who were not a part of the dominant culture by mandating changes in their numbers and distribution patterns throughout organizations. Educational efforts at the individual and interpersonal levels have promoted the appreciation and celebration of social diversity. Efforts to manage social diversity have ranged from helping managers learn to cope with the challenges of a diverse workforce to learning ways to enable all people to perform at their maximum potential.

Equal Employment Opportunity and Affirmative Action laws, and valuing and managing diversity efforts have been very significant, but insufficient challenges to institutionalized oppression. These traditional efforts that are grounded in legal and moral obligations and which focus on the individual and interpersonal levels have not been enough to fully transform imbedded organizational attitudes and behaviors.

As some organizational and social change practitioners have begun to realize that it is not enough to treat diversity and justice issues as just a human resource concern, they have begun to move toward treating diversity and justice issues as a matter that affects the entire organization. They have begun to realize that both the core culture values of an

organization must be modified and organizational policies and practices must be aligned to support a new culture. This is the essence of a total systems change approach -- modifications in an organization's culture and infrastructure. A total systems change approach is not framed as a legal or moral matter, but as a wise business practice. The goals of a total systems change approach are to create a dominant heterogeneous culture in a non-oppressive organization.

D. The Relationship of Organizational Development to Social Change in Organizations

1. Organizational Development Defined

Organizational Development (OD) is a relatively new field and a particularly Western phenomenon. It seems to be established opinion that it has emerged since the mid-1940's from a confluence of three key sources in the United States and one in England (Huse & Cummings, 1985; Patten, 1989). The three essential roots of OD in the U.S. are: 1) application of laboratory training to complex organizations (ie: the development of the National Training Laboratory and the technologies of sensitivity training and the T-Group), 2) the development and utilization of survey research and feedback methodology, and 3) the emergence of action research.

The parallel development in England that is intimately linked to these first three roots, is the emergence and use of the group relations approach at the Tavistock Institute for Human Relations. With an emphasis on productivity and quality of worklife, this interest in group relations very quickly evolved into the sociotechnical systems approach (STS). (McGill, 1974; French, 1982; French & Bell, 1984; Huse & Cummings, 1985; Weisbord, 1987; Sikes, Drexler & Gant, 1989).

White and Wooten (1986) suggest that the field of OD has gone through four distinctive growth periods. They cite the first stage of the mid-1940's to 1960 as the early beginnings of OD. This was an initial conceptualization and experimentation stage characterized by the development of T-groups, survey research methodology, and action research. The second stage of 1960-1970 is described as the period in which OD technologies were developed and refined. This stage was characterized by the emergence of techniques such as transactional analysis, management by objectives, job enrichment, grid-training and matrix design. The third period of 1970-1980 was a time dedicated to the professionalization of the field. This period was characterized by the emergence of graduate programs, professional organizations, the growth in employment opportunities for OD professionals, the proliferation of OD literature and journal articles, and efforts to solidify the identity of OD. The fourth and current stage of 1980 to the present is regarded as a period devoted to the continued refinement and expansion of the field. The preoccupying tasks of this stage consist of continuing to increase the scope of applications of OD methods to organizations and efforts to specify competency areas for practitioners, demonstrate that OD is a legitimate science and clarify a sense of ethical standards for members of the field.

The earliest and most traditional OD efforts consisted of human-processual interventions such as interpersonal and group process approaches that were aimed at enhancing the social processes occurring in organizations (Huse & Cummings, 1985). These early interpersonal and group oriented approaches eventually evolved into more system-wide efforts that still maintained an orientation towards trying to forge effective human relationships among members of the organization. Later on, to complement attention to social dynamics, technostructural interventions were added to OD's repertoire. These interventions were designed to improve the integration of people and technology within an organization by altering its structure. (Huse & Cummings, 1985).

It is not entirely clear who originally coined the term Organizational Development. However Richard Beckhard, Robert Blake, Douglas McGregor, Jane Mouton, and Herbert Shepard are generally recognized as having contributed to its conceptualization sometime in the mid-1950's (French, 1982; Weisbord, 1987; OD Network of Western New England, 1989). It has been suggested that these early contributors to organizational theory and practice developed the term in order to distinguish their system-wide change efforts from other human relations training or management development related efforts that were going on simultaneously (Weisbord, 1987).

OD is not a well-bounded area of endeavor (Beer & Walton, 1990). It is very eclectic in nature and draws from a range of disciplines including psychology, sociology, anthropology, education, management, mathematics, physics, philosophy and the theater. (French, 1982; French, Bell & Zawacki, 1983; Hanson & Lubin, 1989; White & Wooten, 1986). It seems that the single most consistently made observation about Organizational Development is that there is no unifying definition of what it is (French, Bell & Zawacki, 1983; Bolman & Deal, 1984; White & Wooten, 1986). While a wide array of theorists and practitioners have offered definitions, this absence of a universally agreed upon description is probably a good indicator of the amorphous qualities of OD theory and practice (Weisbord, 1978; French, Bell & Zawacki, 1983; Bolman & Deal, 1987; White & Wooten, 1986). Rather than something that is relatively constant, OD is an evolving collection of philosophies, concepts and techniques (Weisbord, 1978; Huse & Cummings, 1985). Holvino (1988a) has suggested that OD technologies are growing at the expense of advancement in its theory.

Supporters of the field regard the interdisciplinary nature of OD as a strength. Detractors, on the other hand, are critical of its lack of a unifying theory and the absence of a cumulative build-up of theory and practice (French, Bell & Zawacki, 1983; Holvino, 1989). Critics believe that the resulting reliance on a loose hodge-podge of concepts,

research findings and techniques is proof that OD is a non-science consisting of gimmicks and fads (White, 1986; Patten, 1989; and Vail, 1989).

For more than 3 decades an unresolved debate has sought to determine whether the essential nature and form of OD is the stuff of science or speculation. It would be an archivist's field day to take on the task of sorting out all the arguments for and against classification of OD as a legitimate science, credible academic discipline, evolving mixture of science and art, emerging or emerged area of authentic professional practice, self-sustaining industry or informal craft susceptible to the whims of charlatans (Weisbord, 1978; Krell, 1981; French, Bell & Zawacki, 1983; Bolman & Deal, 1984; Dyer, 1984, Huse & Cummings, 1985; White & Wooten, 1986).

Theorists do seem to agree on referring to OD as a field of practice and in describing its most basic endeavor as the management of planned change in order to enhance organizational productivity and effectiveness (French, Bell & Zawacki, 1983; French & Bell, 1984; Huse & Cummings, 1985; Jackson, 1990). However, as simple and concise as these descriptors might appear, there is very little clarity about what actually constitutes the qualities of planned change or organizational health and effectiveness.

OD theorists and practitioners come from a large range of formal and informal training experiences and academic and non-academic backgrounds. However, Kegan (1982) has developed a profile of OD practitioners that suggests they tend to be a fairly homogeneous group. While dated, if his data remains accurate, Kegan's profile indicates that the typical OD practitioner is someone who is white, male, 47-years old and is likely to have a graduate degree.

2. Organizational Development and the Implementation of a Social Change Agenda in Organizations

OD is generally thought of as a field of practice dedicated to social reform and to the humanization and democratization of the workplace (Krell, 1981; Huse & Cummings,

1985; Weisbord, 1987). Huse and Cummings (1985) suggest that it is an unrealistic, if not impossible, combination of goals for OD practitioners to attempt to work towards the joint optimalization of both human benefits and organizational health:

Traditionally OD has promoted a set of humanistic and democratic values. It has sought to build trust and collaboration; create an open, problem-solving climate; and increase the self-control of organizational members. More recently, OD has extended those humanistic values to include a concern for organizational effectiveness. It has shown an increasing desire to optimize both human benefits and production objectives...However, increasingly questions have been raised as to the possibility of simultaneously pursuing greater humanism and organizational effectiveness. (p. 458)

Krell (1981) has identified a significant split in OD philosophy and practice that occurred midway through White and Wooten's (1986) second stage (1960-1970) of OD development. He describes this period as the decline of Traditional OD and the rise of Mainline OD.

Traditional OD is represented by early social reformers like Kurt Lewin. The distinctive mark of Traditional OD is its commitment to a humanistic philosophy. Krell (1982) contends that Traditional OD was not bottom-line focused, but that it sought to create more humane workplaces by imparting humanistic values to organizations. In Traditional OD the tie between humanistic values and organizational efficiency was the idea that for an organization to be more effective, it had to treat its human resources more humanely.

- Mainline OD is a term that is synonymous with contemporary, mainstream OD. Krell (1982) argues that the humanistic values of Traditional OD were subverted when consumers and practitioners of OD began to regard efficiency as the means to an end. Effectively utilizing human resources in order to acquire a competitive edge came to mean that organizational effectiveness was no longer a humanitarian activity, but one

focused on enhancing the bottom-line. Huse and Cummings (1985) support Krell's argument. They similarly state that early OD practitioners are "admonished for having 'soft values' and for focusing on narrow social processes with little direct connection to bottom-line results...and newer practitioners are criticized for not having process skills and for selling management the latest techniques without thorough diagnosis" (p. 451).

In actuality, OD theorists and practitioners possess varied assumptions and values about the basic nature of society, the need for social reform, what constitutes change, and visions of what society and organizations should look like (White & Wooten, 1986; Jackson & Holvino, 1988b; Beer & Walton, 1990). Jackson and Holvino (1988a) believe that the outcomes that organizational change practitioners produce vary dramatically as a result of the different kinds of assumptions and values that guide their work. Jackson and Holvino (1988a) have suggested that these variances in assumptions and values are critical to consider because they shape the outcome of a change agent's work:

We must be clear about the values we bring to the change process. We have found that the different assumptions and values change agents hold about the nature of society and the need for change greatly influence how multicultural organization development is defined and implemented. Different assumptions reflect different visions. (p. 18)

Within the arena of organizational and social change work Jackson and Holvino, (1988a) have suggested that there are two sets of change agent assumptions. One set supports the maintenance and accommodation of a status quo that is perceived to be basically healthy and harmonious. The other promotes the radical transformation of a status quo that is perceived to be exclusive, unhealthy and unjust.

Some of today's mainstream OD practitioners may help to maintain and perpetuate the essential core values of a status quo that is regarded as acceptable. Others may seek to alter a status quo that they perceive to be unfair, unjust and inhumane. In the realm of

diversity and justice work in organizations those practitioners who seek social transformation are the ones who combine organizational change with a social change agenda.

Jackson and Holvino (1988a) contend that the reason that "traditional organization development efforts have not made the kind of impact on social oppression in the the workplace that its founders hoped" (p. 1) is because traditional OD is not oriented towards transformation and social liberation, but to an agenda of accommodation and maintenance of the status quo.

A change agent who is oriented toward maintenance and accommodation is satisfied with the quality of life in organizations and society. She or he believes that society functions in an acceptable manner and significant social changes are unnecessary:

Consider a change agent who believes that society is basically harmonious, where people have basically similar interests and though in need of reform, society is basically good and sane. Change is conceived as a slow, evolutionary process in which modifications are gradually introduced, their effectiveness and appropriateness are assessed through time. Values this change agent holds dear are basic individual rights, reward for the "best person," efficiency and economic survival. This change agent will define the organizational change goal as: to integrate members of diverse groups in order to better to use their resources, increase organizational effectiveness and contribute to a better society (Jackson & Holvino, 1988a, p. 19)

These attitudes of maintenance and accommodation are aligned with the current practice of mainstream OD. The theoretical underpinnings of contemporary, mainstream OD are grounded in a functionalist paradigm (Burrell & Morgan, 1979; Smircich, 1985). Consistent with this paradigm, mainstream OD practitioners regard society as a basically harmonious and cohesive entity that is essentially functioning acceptably, or at worst, is in need of only fine-tuning. According to this paradigm,

organizational change is really about social regulation. Organizational changes are only whatever kinds of modifications are needed to maintain the known sense of order, equilibrium and social stability (Burrell & Morgan, 1979). The outcomes of this known order are regarded as acceptable and worth maintaining.

A change agent who is oriented towards transformation is dissatisfied with the quality of life in organizations and society. She or he believes that societal life is framed by oppressive values and practices and that radical social changes are needed:

On the other hand, consider a change agent who believes that society is basically alienating and depriving for many members...fundamental changes are needed to address the problems that threaten the survival of humanity. Values this change agent holds dear are: interdependence, equitable distribution of resources, ecological and global survival and the realization of human potential. This change agent is likely to see the need for a new type and different type of organization representative of the different cultural models in the world, with new and maybe unexplored structures which would support equitable distribution of resources and the self-realization of all its members. For this change agent, the vision of a multicultural organization implies a paradigm shift; it involves having a radically different vision of an organization from that which is now dominant in our society, that is, hierarchical and profit and product centered. The organizational change goals in this case is: to transform the organization in order to enhance human diversity, social justice and the realization of a humane society. (Jackson & Holvino, 1988a, p. 19)

According to this paradigm, organizational change is a means to social change. Supporters of this paradigm believe that the transformation of society is a necessity because the known sense of order is inequitable and oppressive.

3. Summary

Organizational Development is a relatively new field of practice and a particularly western phenomenon. Its practitioners tend to be a homogeneous group that hold membership in the dominant culture. Some observers question the legitimacy of OD as a field of authentic scientific practice. They are critical of what they perceive to be a lack of a unifying theory and the absence of a cumulative build-up of theory and practice.

Early OD was grounded in a humanistic philosophy and the intent of creating social reform. The expressed goal of practitioners was to make the workplace more humane and more democratic by imparting humanistic values and improving the quality of human relationships in organizations. Some observers believe that some OD practitioners have exchanged the humanistic goal of improving organizational effectiveness by making the workplace more humane, for the goal of improving organizational effectiveness by selling quick fixes and pre-packaged technologies that promise to improve the bottom-line.

The values and assumptions that organizational change practitioners bring to their work have a dramatic impact on whether their aim is social maintenance or social transformation. Values shape visions and outcomes. If practitioners regard the nature and experience of life in organizations and society as acceptable, then it is likely that they will assist in maintaining things the way they are. If practitioners regard the nature and experience of life in organizations and society as unacceptable, then they have the option to assist in transforming the way those things are.

To an agenda that combines organizational and social change work, OD has contributed its ideals of imparting humanistic principles to the workplace, and an awareness of the importance of understanding interpersonal dynamics in organizations and the importance of treating human resources as a valuable asset. It has also amassed a large pool of information about what change is and how to conduct it and it has developed pioneering change methodologies such as group laboratory training, action

research, and survey research and feedback methodology. However, when it comes to really enacting a social change agenda in organizations, the field of OD may be limited.

The conspicuous absence of a clearly defined vision of social justice may preclude OD from contributing to an authentic social change agenda. Humanistic ideals may become the basis of only cosmetic reforms rather than transformative changes if an exclusionary, alienating and oppressive reality is not explicitly challenged as unacceptable. In addition, it is likely that OD practitioners who are ill-informed about the oppressive realities of life in society and organizations in the U.S., who are poorly-versed in the nature of social diversity and its relationship to the dynamics of social oppression in organizations, and who do not understand the extent to which oppression occurs on individual, institutional and cultural levels, will be unable to envision or implement organizational change strategies that are really able to create authentic and sustainable social change.

CHAPTER III

RESEARCH METHODOLOGY

A. Introduction

The purpose of this study is to develop an enriched understanding of the visions that guide the work of a select group of organizational and social change practitioners who advocate a total systems change approach to address social diversity and social justice issues in organizations, and an enriched understanding of the strategies they employ to enact those visions. The design methodology employed in the execution of this study is described in this chapter. In addition to identifying the participants in this study, the overall research approach, processes of data collection, management and analysis and the procedures utilized to assure the trustworthiness of this study are shared with the reader.

B. Overarching Research Approach

Marshall & Rossman (1989) say that qualitative research seeks to explain, describe or explore a chosen phenomenon. Similarly, Merriam (1988) says that qualitative case studies "aim to find out" (p. 59). Naturalistic inquiry, or the use of a qualitative approach to research, is advocated by Merriam (1988) when a style of inquiry is needed that requires focusing on meaning in context and the use of a data collection instrument that is sensitive to underlying meaning when gathering and interpreting data. Merriam (1988) also states that the use of a qualitative case study is essential when it becomes necessary to build theory when there is none available to explain a particular phenomenon or when existing theory does not provide an adequate or appropriate

explanation. The chief advantage of a qualitative research approach is that it permits the researcher to study a selected phenomenon in depth and detail (Patton, 1980). The thick description (Geertz, 1973) that is the hallmark of qualitative research is the source of the detail, depth and richness that represents its quintessential contribution to the expansion of our understanding of a given phenomenon (Marshall & Rossman, 1989).

Qualitative research does not seek facts or causes (Patton, 1980). Because qualitative research assumes multiple realities (Lincoln & Guba, 1985; Merriam, 1988), its paramount objective is to capture and portray the participant's meaning perspective, that is, how participants make sense of their own experience (Bogdan & Taylor, 1975; Patton, 1980; Merriam, 1988; Marshall & Rossman, 1989). A qualitative case study is an intensive and holistic examination, description and analysis of a specific phenomenon (Merriam, 1988). It is "a particularly suitable methodology for dealing with critical problems of practice and extending the knowledge base of various aspects of education" (Merriam, 1988, p. xiii). In a qualitative case study the unit of analysis is "a detailed examination of one setting, or one single subject, or one single depository of documents, or one particular event" (Bogdan & Biklen, 1982, p. 58). "One selects a case study approach because of an interest in understanding the phenomenon in a holistic manner" (Merriam, 1988, p. 153).

The intent of this study is to explore and describe the visions and strategies of a select group of practitioners who are actively pioneering a total systems change approach to address social diversity and social justice issues in organizations. The particular type of research strategy that has been utilized in this study consists of three parallel case studies. The three cases break down as follows: 1) Bailey Jackson and Rita Hardiman -- Multicultural Organizational Development, 2) Frederick Miller, Judith Katz and Catherine Buntaine -- Creating High Performing Inclusive OrganizationsSM and 3) Elsie Cross -- Managing Diversity. The methods of data collection have included a combination of elite, open-ended, in-depth interviews, observation and informal

document review. This combination of data collection strategies is especially effective when the purpose of a study such as this is exploratory and descriptive (Marshall & Rossman, 1989).

C. Participants in the Study

This study explores three critical cases of instances where important advancements are being made in the production of a theory and practice for utilizing a total systems change approach to address social diversity and social justice issues in organizations. The three cases in this study represent three separate and distinct efforts that have been undertaken as a means of doing this work: 1) Multicultural Organizational Development, 2) Creating High Performing Inclusive OrganizationsSM and 3) Managing Diversity. These three cases are defined by six participants who represent a purposeful sampling of organizational and social change practitioners who are actively pioneering total systems change as an approach to address social diversity and social justice issues in organizations.

Patton (1980) has stated that "purposeful sampling is used as a strategy when one wants to learn something and come to understand something about certain select cases without needing to generalize to all such cases" (p. 100). As a part of the purposeful sampling procedure, the use of critical cases represents selection of particular cases "that can make a point quite dramatically or are, for some reason, particularly important in the scheme of things" (Patton, 1980, p. 102). These six participants are pioneers in this field. There may very well be other individuals in other locations who are doing equally important work. But it is clear that these six participants are making a definitive and seminal contribution to the development of this style of approach to social diversity and social justice work in organizations.

The six participants in this study were identified through several sources:

- I conducted a set of informal interviews with organizational and social change practitioners who are working with social diversity and social justice issues in organizations as a part of my comprehensive examination. The participants of these interviews were asked to identify other practitioners whose thinking and practical applications are making important contributions to the development of a theory and practice for doing social diversity and social justice work in organizations. Jackson, Hardiman, Miller, Katz and Cross all surfaced repeatedly through this process.
- Jackson, Hardiman, Katz and Cross all participated in the informal interviews that were conducted for my comprehensive examination. Each of the four persons above identified Miller, as well as their other three colleagues who are listed here, as practitioners who promote a systems change approach to address social diversity and social justice issues in organizations.
- Buntaine was identified through her association with Miller and Katz.
- All the participants are published authors and primary sources who have contributed seminal pieces of work to the body of literature that is connected to this newly emerging area of using a total systems change approach to work with social diversity and social justice issues in organizations. In the review of the literature that was conducted for my comprehensive examination, Jackson, Hardiman, Miller, Katz and Cross were all cited multiple times.

Ultimately, each of these individuals was invited to participate in this study on the basis of the following criteria. They are each someone who:

- Intentionally addresses social diversity and social justice issues in organizations.
- Employs a systemic change approach as her or his primary method of conducting social and organizational change work.
- Is already regarded as an individual who is making important contributions to the development of a theory and practice for handling social diversity and social justice issues in organizations.
- Demonstrated a willingness to engage in a process that includes self-reflective dialogue and observation by a researcher.

D. Data Collection

Methodological triangulation, or collection of data from multiple sources, can help to corroborate, elaborate or illuminate the research in question (Merriam, 1988; Marshall & Rossman, 1989) as well as provide a comprehensive perspective of the phenomenon being explored (Patton, 1980). With this in mind, the multiple sources of data acquisition relied upon for this study involved primary and secondary methods of data collection.

The primary methods of data collection included elite, open-ended, in-depth interviews and observations. These data collection methods are what Marshall &

Rossman (1989) describe as "the fundamental techniques relied on by qualitative researchers for gathering information" (p. 79).

The secondary method of data collection encompassed an informal review of pertinent documents. These documents included each participant's resume or biographical statement; written information the participants supplied me in preparation for interviews; handbooks, handouts and training materials collected during observations; a video-tape of a participant at work; a participant's keynote address at a national conference and brochures from their consulting firms describing their services, press clippings, and any unpublished manuscripts they provided.

1. Primary Methods of Data Collection

a. Elite Open-Ended In-depth Interview

In-depth interviews are a form of "conversation with a purpose" (Marshall & Rossman, 1989, p. 82). The intent of employing open-ended, in-depth interviews is that they get at information that cannot otherwise be observed (Merriam, 1988). In-depth interviews provide participants with a means of expressing their experience in their own words (Taylor & Bogdan, 1984).

The stylistic variation of elite interviews was chosen for this study because this form of interview "is a specialized treatment of interviewing that focuses on a particular type of respondent. Elites are considered to be the influential, the prominent, and the well-informed people in the organization. Elites are selected for interviews on the basis of their expertise in areas relevant to the research" (Marshall & Rossman, 1989, p. 94). In the cases selected for this study, Jackson and Hardiman; Miller, Katz and Buntaine; and Cross have all been identified as the hub, or elites, of their particular organizations and as key practitioners who have made seminal contributions to the development of a total systems change approach to address social diversity and social justice issues in organizations.

To enlist participants in this study, an initial letter of introduction was sent to Jackson, Hardiman, Miller, Katz and Cross. The content of this letter included a brief introduction of the researcher, an explanation of the intent and scope of the study, a description of what participation in the study would entail, information regarding confidentiality and anonymity, and an invitation to participate (Appendix A). Because Buntaine was identified at the Miller and Katz observation site after the study was underway, she did not receive this initial letter of contact. Buntaine was verbally enlisted at the observation site to participate in this study. She agreed and a follow-up letter was sent after the observation to confirm the date, time and location of her interview.

This letter of introduction was followed up approximately one week later with a phone call to each potential participant to gauge their level of interest in being involved in the study. During these phone calls each individual indicated that she or he was interested in being a participant. At this time the issues of confidentiality and anonymity were also discussed. I was concerned that it would be very hard to assure the participants of complete anonymity since they had already been named in the dissertation proposal and because they appeared to be very well known among their peers who might be able to discern their identity through descriptions of their work. During the discussion of confidentiality and anonymity, every participant was assured that her or his contribution would be handled with the utmost care and respect. In return, every participant indicated that she or he was not concerned about anonymity and that they preferred to be publicly named in this study. After establishing their intent to participate in the study, the dates, times and locations of interviews and observations were arranged over the phone and confirmed through follow-up letters (Appendix B and Appendix C).

At the time of their interview each participant was asked to sign an Informed Consent Form that included a request for permission to audio-tape and indicated the agreement that had been negotiated regarding anonymity (Appendix D). Each participant was also

asked to fill out as much information as they felt comfortable sharing about their social identity group memberships (Appendix E).

The interviews employed for this study consisted of at least one interview with each participant that averaged two hours in length. For the convenience of the participants, interviews took place in locations they designated. Jackson, Hardiman and Cross were interviewed in their respective offices. Miller and Katz were interviewed on their observation site. Buntaine was interviewed in her home. After reviewing the transcript from her interview, Katz requested and was provided a second interview that took place over the phone. The purpose of this second interview was to clarify some of the information from the first interview. Jackson was also interviewed a second time in order to clarify some of the methodological details he described in his first interview. All of the interviews, including Katz's phone interview, were audio-taped and a written transcript was produced from each tape.

The interviews were semi-structured and designed to be interactive conversations rather than strict question and answer sessions. The topic areas that were explored in each interview were lightly guided by an Interview Guide (Patton, 1980; Merriam, 1988). The five topic areas in the Interview Guide were developed through the joint processes of my brainstorming of topics alone, with the members of my dissertation support group who are familiar with the key components of this study and in conjunction with the faculty chairperson of my dissertation committee who is a qualitative researcher and well-versed in developing interview questions. A list of the topic areas was shared with each of the participants prior to the interview (Appendix F).

As a function of the brainstorming sessions, I also developed a list of the kinds of questions that related to each of the topic areas. I reviewed this list prior to each interview. I also kept it available during each interview in case I needed to be reminded of the kinds of questions I might want to be asking. While the Interview Guide helped to focus the interview, it also provided both the participants and me with the flexibility necessary to

explore and clarify areas of interest that emerged in the course of the interview (Patton, 1980).

Since it was a conscious choice to use a semi-structured style of interviewing, the participants were encouraged to share whatever information they thought would be important for me to know either about themselves or about their work. During and immediately after each interview, I also made written notes about key points of the conversation.

Since a written transcript of each interview was produced from the audio-tapes, a copy of the transcript was shared with each participant. They were asked to confirm the accuracy of the information contained in the transcript and offered an opportunity to add or delete any portion of the contents. After my own review of the transcripts I made several follow-up phone calls for clarification of ambiguous information.

b. Participant Observation

Marshall & Rossman (1989) have described some of the positive attributes of in-depth interviewing. Their list of strengths includes: face-to-face encounters with the participants; the opportunity to obtain large amounts of expansive and conceptual data quickly; the facilitation of cooperation from the research subject; access to immediate follow-up data collection for clarification and omissions; the provision for data collection to occur in a natural setting; facilitation of analysis, validity checks and triangulation; facilitation of the discovery of nuances in culture; provision of a background context for more focus on activities and behaviors; and facilitation of a greater utility for uncovering the subjective side, that is, the participant's perspective, of organizational processes.

At the same time, Patton (1980) points out that there are limitations to interviewing. He contends that because there is a limit to the amount of information that can be learned from what people say, to fully understand the complexities of the phenomenon being

investigated, direct participation in and observation of the program is a useful evaluation method.

Patton (1980), along with Marshall & Rossman (1989), recommends a combination of both in-depth interviewing and observation. While interviewing is the best method for revealing "what is in and on someone else's mind" (Patton, 1980, p. 196), "when interviews are used alone, distortion in data are more likely" (Marshall & Rossman, 1989, p. 83). Observation, on the other hand, allows the researcher to see things firsthand rather than relying solely upon once-removed accounts from interviews (Merriam, 1988). Observation also maximizes the advantages of using the researcher as the primary research instrument: "In a situation where motives, attitudes, beliefs, and values direct much, if not most of human activity, the most sophisticated instrumentation we possess is still the careful observer -- the human being who can watch, see, listen...question, probe, and finally analyze and organize...(her) direct experience" (Lincoln & Guba, 1981, p. 213).

Based on the recommendation that multiple forms of data collection provide the most comprehensive picture of the phenomenon being explored (Patton, 1980), in addition to interviews, data for this study was collected from on-site observations. Since Merriam (1989) has suggested that the focus of what to observe cannot always be determined ahead of time, the focus of the observations in this study were allowed to emerge as the research effort got underway. This means that the participants were asked to recommend a situation for me to participate in and/or directly observe once the study was already underway.

The concept of their needing to recommend an observation site was introduced in the letter inviting each individual to participate (Appendix A). It was further discussed in the first follow-up phone call and if necessary, again after the interview. After an observation site was agreed upon, a follow-up letter was sent to each participant to confirm the day(s), date(s), time, and location of the observation (Appendix E).

Jackson, Hardiman, Miller, Katz and Buntaine were observed as they worked with an aspect of their systemic change approaches to address social diversity and social justice issues in organizations. While Cross was not directly observed at work, the residential Managing Diversity workshop model that she has developed was observed as it was being used by four of her associates in a real-life training situation.

A thank you letter was sent to each participant after both the interview and the observation (Appendix G).

2. Secondary Methods of Data Collection

In addition to interviews and observations, secondary forms of data collection helped to build a full picture of the phenomenon being explored. For this research study, secondary forms of data collection included the following items:

- To avoid spending interview time collecting basic background information on each participant, a resume or biographical description was requested in advance from all the participants.
- Brochures and marketing materials from their consulting firms were collected from each of the participants.
- Handbooks, handouts, and unpublished papers were collected from all three observation sites and contributed by participants once the study was underway.
- Overheads used in the presentation of his model and a videotape of him making a presentation of a portion of his model to a client were collected during Dr. Jackson's interview.

- In the conversation confirming her interview, Ms. Cross mentioned a keynote address she had given several months earlier to a gathering of the ODN (Organizational Development Network). On her recommendation that the presentation contained important information about her perspective on her work and its relationship to the field of Organizational Development, I obtained and transcribed an audio-taped version of her speech.

E. Data Management and Analysis

Data collection and data analysis are best thought of as simultaneous activities. The intent of developing a system for managing data as soon as it begins to be collected, is to provide the researcher with an immediate and on-going means of making data analysis a part of the data collection process (Merriam, 1988).

In order to keep track of the data produced in this study, a separate file was developed for each participant. A checklist was attached to the inside cover of each file. This list helped me keep track of the status of data collection and analysis processes (Appendix H). In addition to acting as a data organizer, these files represent an audit trail so that an independent judge could inspect and authenticate the findings of this study by reviewing the procedures, protocols, decisions and the rationale behind those decisions, that were made in the course of this study (Guba & Lincoln, 1981; Marshall & Rossman , 1989).

Each file contains the participant's resume or biographical description, copies of all correspondence, her or his signed Participant Consent Form and completed Social Identity Groups Information form, a copy of all field notes from the observation and all journal notes relevant to each particular participant that have been recorded throughout the study, and any other secondary data that was accumulated. The files are color-coded by participant. During data analysis these color codings were used to distinguish

quotations that had been cut from the transcripts and glued onto index cards for use in writing this final report.

Handwritten notes that I made during the interview were reviewed immediately after each session. Sketchy notations on key points were filled in while information from the interview was still fresh and my observer's comments on the session were added to the record. Field notes were taken during every observation and similarly reviewed immediately afterwards. A personal journal was also maintained and carried constantly throughout the processes of data collection and analysis. This journal has provided an immediate and regular location to both chronicle the progress of the study and to record intuitive hunches, questions, impressions, speculations, assumptions, and analytical insights regarding the form, process and content of this research project.

Expanding on Patton's (1980) advice for the handling of data, one copy of every audio tape and one copy of journal and observation field notes were made. The original tapes and notes were kept as resources for easy and immediate access. The back-up items were stored in a separate location for safekeeping. Three copies were made of each of the transcripts. The original transcript of each interview was stored in a separate location for safekeeping. One copy of their transcript was sent to each participant for her or his review. A second copy of every transcript was put into a collective binder, kept as a reference and used to make notes on. The third copy was literally cut up in order to obtain quotations that were pasted onto index cards.

"Data analysis is the process of making sense out of one's data" (Merriam, 1989, p. 127). It is a process of systematically searching through and arranging research data in a manner that increases the researcher's understanding of the materials and enables her to present what has been discovered, to others (Bogdan & Biklin, 1982). While data analysis is a messy, ambiguous, painstaking, time-consuming, and non-linear process, it is also a creative and fascinating search for information about relationships among categories of data (Patton, 1980; Marshall & Rossman, 1989).

The strategies that follow, outline the steps that were taken to analyze the data collected in this study. The basic methods that were employed for organizing the data produced in this research study have already begun to be described in the preceding paragraphs of this section. In addition, to facilitate the management and analysis of data, and as a preliminary step to indexing information, audio-tapes, transcripts and pertinent documents were either listened to, viewed or read multiple times (Patton, 1980; Marshall & Rossman, 1989). The first few times that the audio-tapes were listened to, no notes were taken. I simply listened in order to become familiar with the contents of the tapes and to allow my individual sense of each participant that had begun to develop in the interviews, to continue to deepen. The transcripts and pertinent documents were also read repeatedly. The first time they were read the intent was to become familiar with the contents. The second time they were read, key phrases and ideas were coded and recorded for each participant. The third time they were read, quotations that documented the emerging themes and categories were noted.

After the audio-tapes had been listened to several times and the transcripts and pertinent documents had been reviewed at least once, profiles of the key information that had been shared by each participant were drawn up. The multiple handlings of the data produced both a close focusing in on the content of the study and the cumulative effect of having clumps of similar information begin to reveal themselves. This process of repeated and different kinds of handling of the data actually helped to reduce the data into manageable chunks of identifiable patterns and salient themes. This constant reviewing, winnowing and sorting system produced a primitive outline of the data. This outline evolved into a system of data classification in which categories of information were collapsed into patterns or themes (Patton, 1980; Merriam, 1988; Marshall & Rossman, 1989). The themes related to the topic areas of the Interview Guide: vision, strategies, personal information and experiences, advice for others and suggestions for next steps.

Quotations that documented information in the categories and themes were cut out and pasted onto index cards. These cards were color-coded according to the participant who stated them. After these cards were organized according to category and theme, they were used to develop the final outline for Chapter IV of this report.

F. Establishing Trustworthiness

Multiple methods of data collection and analysis were deliberately built into the design of this research in order to assure the development of a comprehensive picture of the cases under study. In addition, to enhance the credibility of this inquiry and to assure truth value, transferability and consistency (Merriam, 1989), several recommendations from Lincoln & Guba (1985) and Merriam (1989) were utilized. These authors advise employing the strategies of peer debriefing, member checking and recognition of researcher biases in order to establish trustworthiness in both the manner in which a study is conducted and in the authenticity of the conclusions that are drawn from it.

Two of my peers who are familiar with the methodology of qualitative research and with the concepts which are pertinent to this study, systemic organizational change, social diversity, and social justice, were asked to function as peer debriefers. In this capacity, they met regularly with me (approximately once a month for 14 months) for the duration of the data collection and analysis period. During these meetings the peer debriefers reviewed the content and process of the research study and engaged me in dialogues which raised questions, probed for potential problems with the research process and explored possible interpretations of the data. The peer debriefers helped make explicit, those aspects of the experience of this research process that might otherwise have remained implicit (Lincoln & Guba, 1985).

Member checks with the participants were conducted to confirm the accuracy of the data and my interpretations of observations. A copy of the written transcript from the interview was shared with each participant. Participants were provided the opportunity to review what they said in the interview and to clarify the contents of the transcript as they deemed appropriate. During or after the observations, I also checked out my interpretations of what I had seen and/ or experienced, with the participants.

Finally, as the researcher in this study I readily acknowledge two key biases that I bring with me into this inquiry. First, I carry a bias towards wanting to see an agenda of social diversity and social justice worked in organizations. Towards that end, I am interested in learning methods for institutionalizing multicultural principles and practices. This study has grown out of that desire and out of the Multicultural Organizational Development and social issues training and education work that has been the focus of my attention as a graduate student for the past six years. Secondly, as a result of my training and socialization in the University of Massachusetts School of Education, I carry a theoretical predisposition (Patton, 1980) that is grounded in support of a systems orientation to planned change and the handling of social diversity and social justice issues in organizations. More specifically, when it comes to these issues I readily acknowledge that I entered this study already leaning towards the belief that anything less than a total systems change approach is insufficient for producing a condition of profound and sustainable long-lasting structural, cultural and social change in organizations.

All combined, this means that the lens through which the information derived from this study has been filtered, is one that is already sympathetic to the concept of total systems change as a means of working an agenda of organizational and social change. Because there is no such thing as a truly objective researcher, this lens seems understandable and appropriate given that my intention has been to explore a topic for which I can readily explain and acknowledge my predispositions.

I believe the interpretations contained in this report are tempered by my capacity to be constructively critical of what I see, hear and feel. In this study, I am not in search of "one truth." I am interested in learning from the experiences, visions and practical applications of multiple voices. My objective in this study has not been to prove something, but to explore, describe and acquire an enriched understanding of a specific phenomenon. Prior to embarking on this study the experience of the informal interviews that I conducted for my comprehensive examination had already taught me that the end-product of interviews and observations cannot be controlled. As I have continued to acquire a deeper level of comfort with and understanding of qualitative methodologies, I have also acquired familiarity with and an appreciation for the inherently emergent design of qualitative research.

CHAPTER IV

RESULTS AND ANALYSIS OF THE RESEARCH

A. Introduction

This chapter is a presentation of the data and findings from this study. A personal profile of each of the participants is presented, their perceptions of the practice of social diversity and social justice work in organizations are shared, and the visions that guide their work and the total systems change processes they employ to enact those visions are described.

The profiles include a brief biographical sketch of each participant, an introduction to their social identity group memberships and a summary of notable qualities that they share and differences that set them apart. In the context of their perceptions of the practice of doing social diversity and social justice work in organizations they comment on the following topics: the status of organizational life today from a diversity and justice perspective, what a systems change approach is and why they advocate using it, the importance of consciously and explicitly addressing both social diversity and social justice issues, the motives that compel organizations to do this work, how social diversity and social justice work is evolving as an area of practice, and advice they offer to others who aspire to do this kind of work.

B. Participant Profiles

1. Biographical Sketches of Each of the Participants

The information contained in the individual profiles that follow has been drawn from the biographical statements and/or resumes submitted by each participant and from the marketing materials that they use to describe the services of their firms.

a. Bailey W. Jackson

Bailey Jackson is President and co-founder of New Perspectives, Inc. which is located in Amherst, Massachusetts and was incorporated in 1979. This research, training and consulting organization was founded in the mid-1970's by Jackson, Rita Hardiman, Fred Jefferson and Jim Edler. New Perspectives specializes in addressing social justice and social diversity issues in organizations through its Multicultural Organizational Development model. Jackson and Hardiman became sole owners of New Perspectives in 1989. The organization is currently comprised of its President, Vice-President and a loose association of colleagues who work with Jackson and Hardiman on a project by project basis.

Jackson has a broad range of consulting experiences in the United States, Canada, and Latin America. Since 1970, he has consulted with large Fortune 500 companies; small corporations; government officials at the federal, state and local levels; and with educators from a variety of colleges and universities. He is a frequent guest speaker at conferences and seminars.

Jackson is recognized nationally and internationally as one of the leading theorists in the area of Racial Identity Development and he is one of the primary architects of the Multicultural Organizational Development model. He holds a doctorate in psychological education from the University of Massachusetts at Amherst where he is currently the Dean of the School of Education. Jackson is also the founder of the School's Social Justice

Education Program (formerly known as the Social Issues Training Project). He has been a member of the board of directors for the NTL Institute and he is currently a member of the ODN, the American Society for Training and Development, and the American Management Association. Prior to his affiliation with New Perspectives, Jackson held positions as an accountant and business manager. He has published articles on Black Identity Development, social oppression and liberation, managing diversity in the workplace, Multicultural Organizational Development, human service program development and systems change, and he is a contributing author to a book on anti-oppression education.

b. Rita Hardiman

Rita Hardiman is Vice-President and co-founder of New Perspectives, Inc. Since the mid-1970's she has been a consultant to a wide range of organizations throughout the United States. Her clients, which have come from public, private and government sectors, have included Fortune 500 companies, federal, state, and local agencies, colleges and universities, and professional organizations. She has conducted a wide variety of training programs and seminars, consulted with managers at all levels in organizations and has designed curriculums that are utilized by internal training departments in several large corporations.

Hardiman is recognized nationally and internationally as one of the leading theorists in the area of Racial Identity Development and she is one of the primary architects of the Multicultural Organizational Development model. She holds a doctorate in psychological education from the University of Massachusetts at Amherst. She is currently an adjunct faculty member in the Department of Organization and Management at Antioch/New England Graduate School and at the School of Education at the University of Massachusetts at Amherst. She is a member of the NTL Institute, the American Society for Training and Development and the ODN. Prior to her affiliation

with New Perspectives, Hardiman worked as a manager and staff developer in social service organizations in Massachusetts and New York. She has published articles on White Identity Development, social oppression and liberation, managing diversity in the workplace, and collaborative approaches to organizational change in large social service systems. She is also the co-author of an article in the NTL Manager's Handbook on Racial Identity Development and its implications for managing the multi-racial workforce.

c. Frederick A. Miller

Fred Miller is President of the Kaleel Jamison Consulting Group, Inc. (KJCG) which has its administrative headquarters in Cincinnati, Ohio. The KJCG is a strategic cultural change and management consulting firm specializing in creating and maintaining High Performing Inclusive Organizations (HPIOs). It was established in 1970 by its founder, the late Kaleel Jamison. It is comprised of six principles, 16 full and part-time consulting practitioners and an office manager.

Since 1972, Miller has worked as a consultant to organizations from the public, private and government sectors in the United States, Europe and Asia. His specialties include the design and implementation of strategies which promote the development of individuals at all levels of an organization and which facilitate their inclusion in a high performing and culturally diverse workplace. Prior to joining the KJCG, Miller spent 11 years with the Connecticut General Insurance Corporation (now called CIGNA), a Fortune 500 insurance company. During his tenure at CIGNA he held the posts of first line supervisor and Assistant Director of Corporation Training.

Miller is also the Director of The Living School and has been a member of the Board of Directors for the NTL Institute. He is currently on the Board of Directors for the ODN, the Institute of Development Research and for the Ben & Jerry's Ice Cream company. He is the author of a number of articles on cultural diversity, racism, individual and team

development, and the creation and maintenance of High Performing Inclusive Organizations. Along with four others, including Katz and Cross, Miller is currently co-editing two volumes on diversity for the NTL Institute. These books are intended to provide practitioners with a history of the field of diversity and practical information on the creation and maintenance of a diverse workplace.

d. Judith H. Katz

Judith Katz is a Vice President of the Kaleel Jamison Consulting Group, Inc. Since 1976 she has worked as a consultant to organizations from public, private and government sectors in the United States, Singapore, Germany, England and Panama. The focus of her work is on creating and maintaining High Performing Inclusive Organizations.

Katz holds a doctorate in Organization Development and Social Change from the School of Education at the University of Massachusetts at Amherst. Prior to joining the KJCG she held positions as Associate Professor of Counselor Education at San Diego State University and the University of Oklahoma. She has been a member of the board of directors of the NTL Institute and is a member of the Association for Training and Development, the American Association for Counseling and Development, the National Organization of Women and the ODN. Katz is a certified Neurolinguistic-Programming Practitioner. She is also the author of the books, White Awareness: Handbook for Anti-Racism Training (1978) and No Fairy Godmothers, No Magic Wands: The Healing Process After Rape (1984), as well as over two dozen articles related to human resource issues. Katz has recently been interviewed on National Public Radio and by the Wall Street Journal, Washington Post, and Ms. and Savvy magazines.

e. Catherine S. Buntaine

Catherine Buntaine is a Vice President of the Kaleel Jamison Consulting Group, Inc. She has worked as an Organization Development consultant since 1979. Her work as a consultant focuses on assisting corporate and non-profit clients in becoming high performing and inclusive organizations through cultural change, executive team development, strategic planning, human resource systems design, and educational efforts. She has also developed individual and group career counseling methodologies for use by persons involved in career evaluation and transition. Buntaine's current areas of research and interest involve the development of workplace partnerships between women and men and the impact of acquisitions and mergers on corporate culture and performance.

Prior to joining the KJCG Buntaine worked as an internal consultant for Cummins Engine Company, Inc. where she provided leadership to major improvement efforts in U.S. and European operations in the areas of high performance manufacturing, corporate ethics and multiculturalism. She holds a Master's degree from the Yale University School of Organization and Management. Buntaine has been a lecturer in Management Studies at the American University and a member of the board of directors for the Institute for Organizational and Institutional Development. She is a member of the NTL Institute and the ODN and she is a staff member with The Living School.

f. Elsie Y. Cross

Elsie Cross is the founder and President of Elsie Y. Cross Associates, Inc., an Organization Development consulting firm in Philadelphia, Pennsylvania that was incorporated in 1980. The firm specializes in providing consultation and training designed to help its clients manage diversity and ameliorate discrimination in the workplace. Elsie Y. Cross Associates, Inc. maintains a 60-person consultant and trainer pool. Since 1970 Cross has consulted to public and private sector organizations in the

United States as well as in Africa, the Caribbean, Europe and Scandinavia. Her firm consults to Fortune 500 companies in the petrochemical, pharmaceutical, communications and manufacturing sectors on Organization Development, Managing Diversity, teambuilding, strategic planning and conflict resolution.

Cross is a former chairperson of the NTL board of directors and is a member of the ODN. She has a Bachelor of Science degree in Business Administration and Masters degrees in Business and Psycho-educational processes.

2. Social Identity Group Information

As a means of acquiring information about who these people are as a group, as well as who they are individually, each of them was asked to provide as much information as they felt comfortable sharing about their membership in eight different social identity groups (See Appendix E). They shared the following data:

Table 2: The Social Identity Group Memberships of the Participants

SOCIAL IDENTITY GROUP	BAILEY JACKSON	RITA HARDIMAN	FRED MILLER	JUDITH KATZ	CATHERINE BUNTAINE	ELSIE CROSS
RACE	Black	White	African- American	White	White	African- American
ETHNICITY	African- American	Irish		Jewish- German	Italian- Irish	African- American
GENDER	Male	Female	Male	Female	Female	Female
ABILITY	Physical Disability	Able Bodied	Tempor- arily Able- Bodied	Tempor- arily Able- Bodied	Person with Ability	
SEXUAL ORIENTA- TION	Hetero- sexual	Hetero- sexual	Hetero- sexual	Hetero- sexual	Hetero- sexual	Hetero- sexual
CLASS	Upper/ Middle	Upper/ Middle	Upper/ Middle	Upper/ Middle	Upper/ Middle	Upper/ Owning
RELIGION	Christian	Raised Catholic, Presently Uncommitted	Belief in a Spirit	Jewish	Own Spirituality	None
AGE	41-50	39	45	41	31-40	63

The participants in this study were asked to speak for themselves as individuals, not as representatives of any of their social identity groups. However, this information about their social identity group memberships is interesting because it seems fair to speculate that who these people are shapes and influences their world view as well as how they do their work. They in fact have commented on the relationship between their social identities and their experiences as practitioners.

Buntaine says: "You do your consulting in this area based somewhat on your life experiences, your uniqueness, your frameworks, your concepts; and I do mine out of my set. And people get a slightly different product as a result." Hardiman describes the impact of her social identities on her work and on who she is perceived as being by her clients:

I do think they (social identity group memberships) have a big impact for two reasons. One is what I bring, how I self-identify, and what I lead with in my thinking and in my work with organizations. But it's very much impacted by what they see me as and what they would hear, and in some sense what they will allow me to lead with...Most organizations that I work with, because of their level of consciousness, see me as a woman -- woman trainer, woman consultant. And I will push race, I will focus on race...But because most of the people you are dealing with in an organization are white, in their own naivete...they see the racial issues as being Bailey's bailiwick. He must be the race expert...He runs into the same issue around gender...he's not a man, he's black. So how that has worked for us in some sense is that when we are together we are seen as a pair of experts on race and gender because we have a person of color and a 'person of gender.'

Jackson describes a similar experience of the impact of his social identities on his work:

My social identities make the work easier in some places and harder in other places. And I have to be on top of how my identity shapes my energy...My social identity gives me instant access, in some sense for the wrong reasons. I think as a big black man that that brings credibility for some people that being a big white man would not...There are a very, very small handful of white men that I know who do this work with any degree of competence. I think white men are a real threat to the system and the system doesn't know how to hear them, because they are talking to other white men...and particularly white men in power don't know how to deal with black women and they don't know how to deal with other white men around this agenda. Where, if I came in, they would not feel quite so threatened...Because I am the other from their perspective. I'm not male, I'm black.

3. Commonalities and Differences

A striking feature about Jackson, Hardiman, Miller, Katz, Buntaine and Cross is that they appear to be considerably more alike than they are different. They share the following qualities. All are seminal thinkers and practitioners who are leaders in their field. All of them have been doing work related to issues of social diversity and social justice for at least a decade. (Jackson, Hardiman, Miller, Katz and Cross have all been doing it for two or more decades). All have founded or are the principle persons guiding their own consulting firms which are dedicated to addressing issues of institutionalized oppression. All do organizational change work in order to produce social change. All possess expertise as practitioners who provide both training and longer-term consulting in organizational contexts. All are producing theory as a by-product of their practical applications. All work with a varied client base which, while it includes Fortune 500 companies, government agencies, human service and community organizations, and colleges and universities, is predominantly represented by private sector, for-profit corporations. All say that they do not need to do any marketing of their services in order to have work. All use English as their first language. All possess membership in two professional organizations, the NTL Institute (National Training Laboratories for the Applied Behavioral Sciences) and the ODN (Organization Development Network). All describe pivotal life experiences that have produced first-hand encounters with forces that create and maintain oppressive limitations and injustices in life. All believe that their work with social diversity and social justice issues is a life vocation rather than a career. All talk about being sustained by profound influences that motivate as well as revitalize them.

Out of all of their commonalities, they each have made some comments that are particularly worth noting about the last four qualities in the preceding list -- their shared professional memberships, influential life experiences, the belief that their work is a life vocation and what sustains them. Jackson, Hardiman, Miller, Katz and Cross all

remarked that they regard their shared roots as an important factor in shaping their world view. Jackson, Hardiman and Katz are all graduates of the University of Massachusetts (UMASS) School of Education and all six are members of the NTL Institute and the ODN. Cross calls it a "profound significance" that they all share NTL roots because "NTL got started doing work on race." Katz says the UMASS experience is especially important because its legacy is a particular stance about oppression and social change:

There's a certain stance about people who have values around diversity and values around the world being different...UMASS had a very active way of seeing this as a viable, valid way of doing (and) being in the world and making change...It's a framework of the world that says, 'The world doesn't have to be the way it is.' And we all had a thing about being change agents, to change the world. We all came out of the sixties...I think we influenced each other in terms of frameworks."

All the participants in this study named a similar set of memorable personal experiences that they believe were essential formative forces in their lives. The events they each highlighted are both significant in and of themselves, as well as notable in that they all took place while each of these individuals was growing up in or living a portion of their adult lives in the maelstrom of the mid-1950's to the mid-1970's. The benchmarks that they named individually have been collectively listed as follows: experiences with the Women's Movement and feminism, the Civil Rights Movement, the assassinations of Martin Luther King and Robert Kennedy, the Black Panthers, the Free Speech Movement, protests against the Vietnam War, living with the repercussions of the Holocaust, growing up in situations that included coping with dysfunctional family patterns and family members struggling with alcoholism, attending a predominantly black college, grappling with the realization of a White identity and the implications of White culture, the inability early in careers to get hired to work because of racial

discrimination, and later, the experience of being one of the first generation of women and minorities to be hired to work in corporations. The participants in this study all refer to these events as key experiences that helped to shape their values and world view. As a result, it seems that all of them would agree with Katz who says this about what she does to earn her living: "It's not work...This is my life."

In response to something that is so all-encompassing and to such ambitious visions of creating a more humane, more equitable, more peaceful, more just society that really embodies multicultural values, visions that they are not likely to see fully realized in their lifetimes, each of these people is sustained by significant forces. Jackson frames his foundation as his children and his spirituality:

One of the things that keeps me on task is my kids, particularly the girls, because they are so young, knowing what they are going to face when they get to the work world and it's a terrifying, ugly place to be. I see a lot of what is ugly...I hear a lot of horrific, unbelievable stuff...So maybe it's as a parent, that's one of the drivers. Another driver is my own spiritual agenda that I don't talk about in public a lot, but I do have a spiritual agenda for a better world.

Hardiman finds her sustenance in realistic expectations:

I think what sustains me is that I don't have unrealistic expectations. So I don't feel I get frustrated constantly. I think I've become appreciative of small changes because I really don't think it will happen in my lifetime...and I don't think this earth can ever be that vision...So I think that part of sustaining is having a sense of spirituality and a sense that it's important for me, for whatever reasons, to do what I can in this life and in this form.

All of them use adjectives like revitalizing, recharging, energizing and exhilarating to describe the act itself of doing the work. The source of both their inspiration and gratification seems to be the deep connection they share with the clients

they work with who are engaged in profound experiences of learning and growing. Cross describes the experience of engaging in this work as life changing:

I also notice, that people who really understand this work and get turned on...that they really take on this work and make it their lives. Their lives are changed...It has affected their relationships with their spouses, with their children, with their community...They bring this work back home with them and it has affected them in profound ways...It's very moving to me, that people will come back and say, 'This has affected my whole life.' Or for a black man, it brings tears to my eyes, who will say, 'I feel like a human being for the first time in my life'....yes, it is profound.

There are several notable differences between them -- their full or part-time status with their consulting firms, the degree to which they think of themselves as OD practitioners and the next steps they are all taking with their work. Miller, Katz, Buntaine and Cross work full-time with their respective firms while Jackson and Hardiman work only part-time with New Perspectives, Inc. Jackson and Hardiman are also formal academicians. They are currently actively refining and disseminating theoretical information in academic settings that are devoted to teaching and credentialing others who are invested in the why and how of doing this work. Katz has been a formal academician, but currently she, Miller and Buntaine work primarily in the capacity of consultants. In addition to writing and publishing, they disseminate information about their theory and practice through workshops they conduct under the auspices of the NTL Institute.

Another difference among these six individuals is how they vary in their reference to themselves as an "OD practitioner." Cross's comment that her Managing Diversity work is "OD methodology with an agenda" is probably an apt descriptor that bounds the work of all of these practitioners together in a common frame. However, they differ measurably in the degree to which they promote their work as OD.

Cross very specifically and consistently labels her work as OD and herself as an OD practitioner. At a 1991 keynote address to the Organization Development Network she recommended the use of classic OD methodologies such as action research and survey feedback to her peers as methods for working with race and gender issues in organizations:

I believe, in order to be effective interveners in systems, to ameliorate racism and sexism, we as professionals need to be classical OD professionals in that we ought to do data feedback, we ought to plan with the organization how to strategically place the intervention, we ought to do training and educational activities, we ought to look at policies and procedures, we need to communicate our goals, we need to find ways to develop a critical mass in order to bring about planned organizational change.

In the same address, Cross admonished her peers to consciously pay attention to who in the organizations they work with is included and who is excluded. She says, "If we're not coming into organizations from the perspective of how to change that organization in order to utilize all of its people, I don't think we're practicing Organization Development."

Katz acknowledges OD as "one vein of what I use." But she also says: "I call myself anything I need to depending upon what the system is...Sometimes I'm the strategic cultural change person, or a strategic change or strategic planning (person) depending on the context." She adds:

I'm not an OD practitioner. OD is a vehicle through which I do this work. This is my life. It is about wanting the world to be different...I'm only attached to the strategies and the models because they're beginning to work.. They're beginning to be some levers in which I can make some change. But if they didn't work, I'd throw them out. I'm not wedded to them. They're only vehicles. Some of the assumptions of OD itself may potentially not fit and be blocking change. OD assumes that change can be

planned, that organizations go through static states we freeze, unfreeze, change and then go on from, but in a world of permanent white water that's not true.

Miller calls himself "a practitioner" and comments that "Judith and I differ slightly on this one because I see it as 'OD' and she sees it as 'social change'." Buntaine says "I don't know if I have a label...But I think I understand the anatomy of organizations. I think I am an organization expert and a cultural expert," someone who "can see systems as entities and deal with them."

Both Jackson and Hardiman think of their Multicultural Organizational Development work as related, yet noticeably separate, from OD. Hardiman draws the line of demarcation between OD and MCOD over the relationship of power and oppression in organizations:

What's been missing in OD theory and practice...is an understanding of oppression and an understanding of power dynamics in general...I think that where MCOD is different is (that in the)...strains of philosophy that contribute to MCOD is an understanding of oppression and an understanding of power. So I hope that as MCOD practitioners we are more aware of and pay more attention to power dynamics in an organization and (we) are about trying to realign the power.

Jackson says: "I don't advertise myself as an OD practitioner any more. If someone pushes me, I guess I am, but I don't really practice the trade in the purest sense." He also says that he leans towards thinking of MCOD as something distinctively distant from OD:

One of the ongoing dialogues I have...is whether MCOD is a strand of OD or whether it is a separate discipline or practice. I don't know that I have the hard and fast answer to that, but I act as if I believe the second, that it is separate. I think it is separate but it draws from what's known about OD...I think OD as a profession or as a discipline needs to go through some really significant change itself. I don't think it

is a matter of just adding this on as a strand in OD. OD itself has to go through a fundamental change in order to be inclusive of this concept. And it is not inclusive in that OD practitioners do not automatically think about this stuff (social diversity and social justice issues). It's almost like they should not have to think about it...Unfortunately we implicitly are saying you can do OD without paying attention to justice issues because there are so many people who do...So maybe some day there will be a new OD or there will be something new that is neither OD or MCOD, but something that brings those things together.

Finally, one other noteworthy place where these participants differ from one another is in the different next steps they are all taking with their work. Miller talks about his firm carving out a niche as the premiere management consulting firm doing teambuilding for diverse teams. Katz is in the midst of writing a book that discusses issues related to oppression and cultural diversity. Cross imagines developing an institute that will train people who want to do this work to be more effective consultants, developing a research arm in her consulting firm, and she looks forward to publishing a subscription-based periodical to be called The Diversity Factor that will be aimed at top managers in corporations. Jackson and Hardiman have been involved in the development and recent institutionalization of the Social Justice Education Program at the University of Massachusetts. This is a program for persons interested in doing education, training and organizational change work related to social diversity and social justice issues. It will begin to admit candidates for Master's and Doctor of Education degrees in Fall 1992.

4. Summary

The brief biographical sketches presented in this section serve as introductions to the participants in this study. Their profiles indicate that they all head their own consulting firms; began their work at least a decade ago, if not in the early 1970's; possess a broad

range of consulting experiences in the public, private and government sectors; practice their craft in a relatively small world in that they all hold membership in the same professional organizations, the NTL and the ODN; and that they all are published authors. Most importantly, their profiles demonstrate that the essential quality that they all have in common is that the twin aims of their work are to consciously address institutionalized oppression and to create inclusive and socially just organizations through a planned culture change process.

As a part of their profiles, the information about their social identity group memberships provides the participants in this study with an opportunity to self-identify. While they speak only for themselves in this study, rather than as representatives of any of their particular social identity groups, in the context of doing social diversity and social justice work these memberships seem important.

The participants in this study point out that their various social identities do influence how they do their work and what they experience working with clients. Social identity group memberships affect access, credibility, participant comfortability and leverage points for practitioners to create the kinds of cognitive and emotional dissonance that lead to personal and organizational change. The assumptions that clients seem to make about a practitioner's area of expertise on the basis of her or his visible differences such as race and gender, underscore the importance of doing this work in mixed training teams.

Their profiles also indicate that these practitioners are considerably more alike than different. It is likely that their shared NTL, ODN and UMASS roots have created a similar viewpoint of what constitutes oppression and how to conduct social change. Similar first-hand life experiences with discrimination and the affects of oppression have significantly shaped their world views.

None of us in the U.S. can escape the impact of oppression since we are all socialized and live out our lives in a society that is racist, sexist, heterosexist, classist, anti-Semitic, ageist and oppressive of people with disabilities. Yet these people have somehow been so

moved that they have become a part of the vanguard confronting the institutionalized forces that create and perpetuate those manifestations of oppression.

There are several notable differences that set the participants in this study apart from one another. Jackson and Hardiman maintain bases in both the academic and corporate consulting worlds, while Miller, Katz, Buntaine and Cross primarily occupy the latter. While the others work full-time with their consulting firms, Jackson and Hardiman work part-time with theirs.

They all say that the style of their work is either related to OD, or is OD. How they label themselves is the seed of an important discussion because it raises the issue of whether this work can really be thought of as OD if traditional practitioners typically fail to address a core component of this work -- the relationship of power to institutionalized and oppressive patterns of inclusion and exclusion in organizations. Their variety of labels might also be reminiscent of the literature which seems to indicate that there is an amorphous quality to the field of OD. It is an area of practice that draws on a wide variety of disciplines. However, because it lacks a unifying definition there is disagreement as to whether OD is the stuff of science or speculation.

Each of these individuals presses up against the known boundaries of this kind of work. They all are exploring creative next steps -- the realm of multicultural teambuilding, writing books, developing training institutes, conducting research, publishing a periodical, and developing a graduate program.

For all of the participants in this study their work is not an occupation, but a life vocation. They are sustained in their endeavors by their concerns for those they love, by the first-hand experience of the profound impact that this work has in the lives of many people who engage in doing it, and because they seek to contribute what they can toward the creation of a world that helps people to be whole.

C. Their Perceptions of the Practice of Working with Social Diversity and Social Justice Issues

1. Introduction

Jackson, Hardiman, Miller, Katz, Buntaine and Cross were invited to participate in this study because they all are making a seminal contribution to the realm of diversity and justice work and because they use a total systems change approach to consciously address social diversity and social justice issues. Examining their perceptions of the status of diversity and justice issues in today's organizations, their rationale for using a systems change approach to address the concerns of those issues, the importance of addressing both diversity and justice issues simultaneously, what compels an organization to take on this work, how this kind of organizational and social change practice is evolving and advice they offer to other would-be practitioners, helps to set a context for understanding the content of their individual visions and the strategies they use to enact those visions.

2. The Status of Organizational Life Today

In order to discuss why these practitioners are advocates of a systems change approach to address social diversity and social justice issues in organizations, it is first important to establish their view of what life consists of today in U.S. society and organizations.

Katz (1989) believes that the U.S. is an ethnocentric and xenophobic nation in which the dominant culture behaves as if our society were a monoculture. She and Miller (Katz, 1989) describe U.S. history as one which records a dramatic gap between democratic ideals and oppressive practices:

Throughout its history, the United States has contended with the issue of racial identity: cultural diversity, our asset and apparent strength, has also been our embarrassment and our nemesis. We have not yet transformed our democratic principles into practical reality. For those whose race, gender, sexual orientation, religion, physical ability or national origin differ from that of the dominant group, the struggle for equality has been filled largely with harsh words, demands, anger, and at times violence. For 300 years the legacy of racism has been the divorce of ideals, which are democratic and egalitarian, from actions, which are discriminatory and oppressive. (p. 1)

Katz (1989) says that while some social changes have occurred, for example, we no longer live in a de jure racially segregated culture with White-only drinking fountains and restaurants, racism as well as all other forms of oppression are inextricably woven into the cultural fabric of our nation. Miller (1988) says that here "in the 1990's, some people declare (that) the struggle over racism and sexism is a dead issue" and believe that the levels of achievement that are available to white women and men and women of color are limited only by that individual's efforts and talents. Miller (1988) however, contends that this kind of reality is a myth:

Many (white women and people of color) nevertheless, are still breaking through color and/or gender barriers in organizations. They are still among the early 'wave' of people of their gender or color to assume positions of authority on previously all white male staffs. They are on the front end of the string of changes necessary to create truly multicultural organizations (p. 54)

As a launch pad for The Kaleel Jamison Consulting Group's description of the quality of life in today's organizations, Buntaine says that the organizational model that is in current operation is obsolete:

We operate from the assumption that they're (organizations) created in the post-World War II model. That they're going to treat people like widget-makers. Most of the systems were set up on a kind of industrial model, assembly line thinking. You know, use people as hands and feet. Get them lined up for the work. They all have the basic scenario at home. They don't need differentiated benefits...grow them into models of each other so they can follow the same career paths...The sort of monolithic nature of those systems is really obvious.

Cross (1991c) says today's organizations operate in a climate that rewards, and therefore perpetuates, patterns of exclusion and dominance:

The glass ceiling has become a metaphor for maintaining the status quo. It represents the inability, the unwillingness of those in power, to value the different others in the same way they value the traditional majority group members...The glass ceiling is...the failure to see that all the rest of us who are other than white male can do the same kind of work, make the same kind of decisions, sometimes better decisions, than the traditional person who operates and populates top managerial positions. We also know that above the glass ceiling there are virtually no people other than white males. Fortune did a study a couple of months ago about that. I think there were three women CEO's in major corporations in the U.S., three after 25 years of this work! The glass ceiling stays in place because the culture of the organization, the culture that is the fabric of the organization, rewards behaviors that are pretty much unconscious, mostly subtle, which perpetuate dominance and subordination, called male or patriarchy, and exclusion and not inclusion of people who are different, called white supremacy.

Cross (1991c) adds that our current organizations have inherited value systems and operational procedures that promote these patterns of exclusion and dominance:

The culture of all of our organizations reflect those values (exclusion and dominance) consciously or unconsciously, because organizations 50 or 100 years ago were established by people who had those values and they were not questioned. We

have all inherited those values, we have inherited the organizations that hold those values and unless we look at what is in the culture, those values operate willy-nilly.

Part of the assumptions of this inherited organizational model are the myths of the ascending white male manager and that masculinity and whiteness are superior human qualities. Buntaine says: "The idea of an ascending white male manager with a wife at home and a chicken in the pot is a monolithic myth. It only represents 7% of the people in organizations today and it was never true for people of color and women in organizations." Cross also comments on these myths:

In corporate America heretofore, the organization was normed or designed after male traits, male characteristics. It was a male organization until 25 years ago! And if you wanted to work there, if you were a woman, you had to become like a man. Or you sort of melded into the woodwork. Or you were a secretary. And then secretaries were not valued in the same way other people were, because of their status and their class, as well as the femininity...And women who made it in corporate America were often told, 'Oh, you're wonderful. You think just like a man.' Well, that's insane. Underneath all of this is the assumption that what is masculine is better than what is feminine. And what is white is better than what is black. Which is also insane. It doesn't make any sense. There's also the implicit assumption that men are more competent than women and that whites are more competent than blacks, inherently more competent.

Katz agrees that organizational policies and procedures have been set up around myths about whiteness, masculinity, heterosexuality and the assumption of the existence of the nuclear family:

It used to be that benefits were based on the assumption that who worked in an organization was a white man who had a wife at home who took care of the kids. And he gave his life for the organization. And they had women who were secretaries. And maybe if you had blacks or whatever in the organization, they were there, but they

really didn't count. And the organization developed all of its policies and practices based on the fact that we trust each other and we'll do it in good faith and we really don't have to write anything down anyway. And it's all based around a male's way of living life...the biases are still in all of those processes (performance reviews, recruiting, interview processes). The assumption is that people work from eight in the morning until five o'clock at night and particularly if you're a secretary, you have no flexibility to get away from your desk...I mean, the assumptions of the workplace and the assumptions of workers were all tied into all of those processes.

Miller comments that because of these myths and assumptions, organizations have been set up to be inherently exclusive:

But the notion of 'treat everybody fairly,' 'treat everybody the same,' when they're saying that, it only means 'treat your own kind fairly; treat your own kind the same.' And there's no inclusive aspect to that whole damn concept and practice.

Elsie Y. Cross Associates, Inc. (1992) says that this kind of organizational exclusion is synonymous with institutionalized oppression:

Institutional racism and sexism are the outcome of organizational policies, practices, and arrangements which result in the unequal distribution of benefits based on race and/or on gender. When the values, norms, beliefs, standards and expectations of whites and/or men become the basis for institutional arrangements, policies, practices and appropriate behavior, -- as white male norms have -- the power to control resources, reward and punish behaviors, and award privileges become a white/male prerogative and result in denied access to people of color and white women. (p. 33)

While fully acknowledging that institutionalized oppression exists in today's organizations, Cross believes that racism and sexism are managed better, that is, handled more politely, inside corporations than anywhere else in our society:

Corporations manage it better than most places in the country, even though it's still there. A corporation by its nature, requires a certain standard of behavior. A certain degree of politeness, a certain conformity to a lot of things. You know, manners, dress, conventions, that kind of thing. So people don't go around calling each other names. They don't overtly, at least at the managerial level, call people 'nigger' or 'bitch' or whatever. Although some things are extraordinary...But even so, you would not find a Skinhead operating in a corporation...So it is managed to some extent better than it is in the society at large.

Even though she believes that racism and sexism are handled more politely in the managerial ranks and above, Cross says that the institutionalized oppression in corporations has a direct impact on an organization's capacity to derive high performance and high productivity from its employees: "If a third or a fifth of the population...doesn't feel involved, you can't possibly have high productivity." She (1991c) adds:

I would like you to imagine an organization where fewer than 40% of the work force feels a part of the team, feels involved, empowered, valued...Because the work force today in many industries, in many geographical locations, is already 65% other than white and other than male. But let's take 50%. Imagine if 50% of the work force feels lack of power, under-valued and believes they are seen by others as less than competent. Imagine that and imagine that you were the CEO of that organization. How would you feel? How would you respond? What would your profit projections look like?

Katz concurs with Cross that the losses that are sustained in organizations due to institutionalized oppression are huge:

Diversity becomes a fundamental piece of that. You can't have an organization where everybody is giving 10% and it is able to succeed. You can't have an organization where you say to 30% of the people who are there, if they're women,

'We'd like you to be here, but you can't contribute.' You can't have an organization, where whether it's 5% or 50% of the population who's black, and say, 'We'd like you to be here, but we don't want you to be able to contribute.' You can't work that way. You can't afford it.

Cross says that corporate America really began to become diverse in the 1970's. In her opinion, this means that the people who are there now are really the first generation of white women and men and women of color in technical positions and the first of their kind to be able to join the managerial and professional ranks. Cross regards the pioneering role that these men and women have played as very significant: "This is a profound statement to think about. We have no role models, we had no role models, for most of us, we've had no mentors, we've had no experience." On top of that, Cross says that oppression pervades organizational life: "Racism, sexism and heterosexism are so endemic to our society, they are so much a part of the foundation of this country, that it is unimaginable to me that that does not come into the corporate world." She (1991c) also believes that this phenomenon is not new:

I'm also old enough to remember the efforts that were done in the 50's and the 60's and the 70's and in the 80's around trying to ameliorate racism and sexism. And I hear the criticism that the work we're doing on Managing Diversity in the 1990's feels very much like the work we did in the 60's. Well, it does. It's old hat. It feels like the work we did in the 50's. It feels like the work that was being done in the 40's and in the 30's because racism and sexism and other forms of oppression are still with us, still exist and from my perspective, are worse now than they were 20 or 30 years ago. They are more subtle and they are more pervasive. They are with us and growing.

All six practitioners acknowledge that changing demographics are bringing about changes in organizations. They also point out that while the impact of changing demographics is often discussed in a future tense, as a forecast of what is still to come

with the advent of the 21st century, they all contend that the reality is that changing demographics have already arrived. To this, Buntaine says:

We're no longer in an Affirmative Action mentality of the many doing for the few. What's here is the many wanting in and to belong and coming in and having something to offer. This has caught organizations by surprise and the field (of OD) by surprise. They say 'it's coming,' rather than 'it's here,' which it is.

Along with the reality of different demographics has come the need to handle the changes that accompany them. Miller maintains that the general response to social diversity is to be suspicious of it:

The way we usually treat diversity is to divide it up and keep it separate because we think if we bring it together something bad will happen. We can only imagine that when we bring culturally diverse people together that we'll have anger and then an explosion. We can't imagine that we can get past the anger to something else.

Katz maintains that anxiety exists about social diversity because people are working out of a scarcity model which has them operating from the perception that giving more to others means that there is less for themselves. Jackson says that the chief response to the new composition of the work force has been to regard social diversity as a problem that needs to be managed, rather than as a benefit that adds value:

What I think is happening is people are taking things like Workforce 2000 information and then saying well, what we need to do is manage this problem. And the problem they name is that there are all these different people in the system and how will we handle those dilemmas and keep the system the same. How will we maintain the same white, male, heterosexual, able-bodied, Christian club while recognizing that we've got more people who are different. And that's a lot of what people hear when they say 'managing diversity,' managing problems rather than capitalizing on the opportunity.

3. What a Systems Change Approach Is and Their Rationale For Using It

Jackson says he uses the term "systems" to refer to "the whole organization." Miller says that "the system is the infrastructure and the system is the people...systems are things that give people messages in organizations about how to act, and how to be, and what counts, and what they get rewarded for." Hardiman describes the system as the means by which "the organization structures itself to get its work done." She also says that this structuring includes informal practices as well as formal, official policies that impact organizational values and operations. Katz says that "systems are the way an organization goes about its everyday business...It's their approaches, it's their beliefs, it's their values...all the practices of day-to-day life and their policies of day-to-day life."

Systems change is what Hardiman describes as a "holistic orientation to change" in which practitioners "recognize that they are trying to impact the entire system, not just one small component like hiring." She adds that "by systems change I mean looking at an organization as a living organic system with many different components and that all of the components in that system are involved in that change. None of them will remain untouched by that change."

All the participants in this study contend that the most frequent approaches to diversity that they see are a hiring tactic and a programmatic effort that lacks a total organizational context. The hiring tactic is geared to increase the numbers of white women and people of color on the payroll, especially at the lower rungs of the organization. The programmatic effort entails providing consciousness raising activities to improve the climate. Buntaine calls this education approach "one shot deals, flavor of the month stuff that is not a part of an integrated plan or a plan for the whole system. It's free-standing stuff and perishes quickly." While numbers have been affected through hiring and awareness education affects some individual attitudes, neither approach results in sustainable changes in the core culture values and the fundamental ways in which the organization operates.

Cross (1990a) says that historically organizational interventions have encompassed three focuses. The Level 1 focus has been about promoting awareness of differences. It has usually focused on blaming the victim for her or his condition and it has operated from the perspective that what needs to be fixed is the victim. Level 2 has consisted of the changes that have resulted from the legal orders of Equal Employment Opportunity and Affirmative Action laws. And Level 3, which is the work that she and her colleagues in this study are going about doing, is systems change. It is looking at the policies and procedures that are imbedded in organizations and how an organization's culture supports institutionalized oppression. Cross says that Level 3 also involves rearranging the focus of where change needs to happen. It takes the focus off the victim and places the emphasis on the dominant group. Her contention is that the only way to change the system is to change the basic core values that underlie it and which perpetuate oppression.

The rationale that these six participants use for recommending a systems change approach is grounded in the evidence that decades of oppression work that have utilized only a consciousness raising or individual education approach, have impacted attitudes but have not succeeded in changing the systems that perpetuate oppression. To confirm this, Jackson states:

In the times past...the primary agenda, was to raise individual people's consciousness around these issues on the assumption that if we did that the ultimate change would happen, whatever the ultimate change was, be it goodness and justice and diversity in the world. I think we know, at least I know now, that that's not enough, necessary but not sufficient.

All the participants in this study agree that as two distinct approaches, individual awareness training and total systems change are necessarily connected. Hardiman says: "I've always felt that the individuals and systems that we create, and that create us, are inextricably interwoven."

These practitioners acknowledge the necessary but insufficient contribution that an individual education approach provides when it is used alone. Jackson defends the individual education piece by explaining that it is crucial because it affects people's level of awareness and because it creates a common language which people can use to discuss diversity and justice issues. Cross (1991c) says that awareness education helps to make the issues legitimate and regarded as worthy of attention. However, all six participants point out that no matter how much individuals may grow and change personally as a result of participating in awareness education, after a training session of this sort they must return to live and work in environments that are unchanged, environments which are at best unsympathetic and unsupportive, and which at worst are overtly hostile.

These practitioners advocate a systems change approach because they believe that individual awareness education fails to create the fundamental and sustainable changes in organizations that can support a new culture that values social diversity and a socially just state. As Miller comments, it is "the present systems that are giving the current outcome" of social oppression. Cross believes that a systems change approach is essential because the oppression woven into the very fabric of the organization is too ingrained to be significantly altered by awareness education only:

No matter how much education and awareness at the individual level goes on, of helping people understand their biases and prejudices, and no matter how much we look at policies and practices at what I call the group level which discriminates, decisions about where you go to recruit and all that kind of stuff -- no matter how much your work is done at the individual or group level, racism and sexism (are) perpetuated because built into the fabric of the culture of the organization are a set of beliefs and values that support male-ness and White-ness and not diversity. And it is so subtle and isn't done for the most part consciously, or because people intend to do the wrong thing, but the culture rewards it. The culture says that the way you get ahead is this way. If you don't change that culture, people go for those rewards.

While awareness education is a necessary but insufficient methodology when used alone, systems change cannot be successfully undertaken unless a supportive climate has first been established. This kind of readiness is produced by awareness education. Buntaine describes the point that all the participants in this study make, that an individual education approach and a systems change approach need to be used in tandem to create organizational and social change:

There's lots of different kinds of legs on the stool. And they need to all be there to stand and education's probably the most popular...It's very powerful. But it can't stand alone, because you change people and then the systems that reinforce people don't change. And they eventually go back to their old way of doing things.

For all of these practitioners, systems change is really about producing sustainable, complex culture change. Their intent in changing the organization's system is to create a new infrastructure that can maintain the new culture. Cross says that a new culture is needed because the typical current one "creates barriers for some people." Katz says that a new culture is needed because the current one is usually inequitable and oppressive and "organizations either don't have the resources and people that they need, or they don't know how to really keep or utilize those resources that they do have."

By its very nature, systems change or complex culture change in an organization is a strategic assessment, planning and implementing process that is by necessity, not a short-term process. Katz says: "it is not haphazard programming...it's a long-term strategic change process." Cross adds, "it's not a flavor of the month...we're trying to change values...it's a long-term process. We can't expect to see results right away...This is fundamental work at the core value."

As an important aside, when these six practitioners describe the climate and proceedings of organizational life, they seem usually to have private, for-profit organizations in mind. Taken at face value, it seems that much of the information that

they share can be translated into applications to public, non-profit organizations. However, private and public organizations have significantly different bottom lines. Given that, rather than assume that it is a simple transfer of theory or practice, one of the unanswered questions that is raised in this study is whether change methods used with private organizations might require adjustments in order to be used successfully with organizations from the public sector.

All the participants in this study share similar reasons for locating large measures of their work in the private arena. Like Buntaine, who acknowledges that she has an affinity for the private sphere, Cross simply says "my own personality is better suited to the private sector." Cross adds that she has located her work in the private sphere because corporations are very influential institutions in the U.S.:

The private, profit-making setting...I think it's where we feel like we have the most leverage, since it's a pivotal institution in the country today. It's a pivotal institution in economics...I think for several of us, it is attractive to our personalities and we like the currencies of that world, the power issues.

Katz says her work occurs largely in the private sphere because "self-interest is pretty high...in the corporate arena." As an example, she says that the private domain provides more leverage for change than public domain institutions such as higher education. She explains that colleges and universities have "a culture that is very much based on independent, academic freedom and white male privilege that says: 'You cannot talk about what I teach in my classroom'."

Miller says the private, for-profit arena is easier to access:

The corporate sector is easier...because the boundaries are clear...the fact that they have a bottom line makes it easier, because all you have to do is connect the work to the bottom line...corporate United States is easier because the structure is easier to touch and to move and to manipulate."

Hardiman cites the differences that exist in reward systems, styles of decision-making and in an organization's sense of urgency about the issues as elements that differentiate the MCOB work she does in private and public domains:

While there are many similarities in those systems, private sector and the public sector, there are also a number of significant differences. One of them is that the business sector is profit-motivated and the public is not. The other being that there is a system of rewards and punishments in the private sector that is different from the system of rewards and punishments in the public sector, in the social service sector, (or) educational sector. And in that respect there are times when it feels like it is easier to achieve certain milestones...along an organizational change process in the private sector than it is in the public sector, because there is a different system of rewards and punishments. And a different system of decision-making. And in some ways a different sense of time, a different sense of urgency about almost any issue than there is in the public sector.

4. The Importance of Addressing Both Social Diversity and Social Justice Issues

All of these practitioners go about their work in a way that indicates that to create real, sustainable organizational and social change, it is imperative to address the concerns of both social diversity and social justice. None of them take the tack of encouraging an acknowledgement and celebration of only social diversity. Nor do any of them solely promote only confronting matters of oppression. They all attend to social diversity and social justice simultaneously.

The participants in this study draw attention to the domain of social justice by very explicitly addressing how access (or limited access) to social, political and economic power creates what Buntaine calls "one-up, one-down relationships" between individuals and social identity groups. In doing this they frame the topic of social diversity in organizations as a social justice issue. They contend that oppression in

forms like racism and sexism results from how race and gender are treated by those who have power, and by how those who do not have power collude with that treatment.

Hardiman says that although these two topics, social diversity and social justice, are distinct entities, in today's reality it is impossible to have one without the other:

For me they (social diversity and social justice) are inseparable. And that's why I always join them together or make note of them together. I think that it comes from some experience, of having worked in organizations and with people in organizations who've defined the issues in that organization as oppression issues, and quite rightly so, because there were and are issues of oppression in those organizations, that are targeted at many groups. But recognize that the organization is not paying attention to the other side of the oppression coin which is, 'what is the value that people of different groups, different perspectives, different world views, bring to an organization and the way that it can function?' And so, focusing only on the oppression issues, I think ignores the value in the diversity.

Hardiman also says that there is a difference between doing social diversity work and doing social justice work:

There are people who I think are doing this work that are doing diversity work, not justice work. There is a case in point. There is a group...that does work with organizations around gender. And their technology is this workshop for men and women that runs for five or seven days or something. And it's all focused on the differences in the way men and women think and the way men and women orient themselves to work and tasks and process. But it does not really address the power dynamic, the oppression issue between men and women. I think their goal is to try to get men and women to see...how they can add to and complement each other and work together. And to see that they present a more whole way of doing work than the male way...I don't think they address sexism, they don't address the power issue.

Jackson explains that just focusing on social diversity allows some people to avoid accountability for social oppression:

Diversity has gotten to be such a buzz word. And I think some people would say it's a term we can use in polite ways, whereas justice and oppression tend to make people uncomfortable because it's talking about ugly stuff...When people use 'diversity'...for some people out there in the real world, the issue is not diversity; the issue is justice. The issue is what's going to happen to make me safe as a woman. That's not a diversity agenda. That's an oppression agenda. The word diversity doesn't do that. The word diversity is too nice...I think the word diversity conjures up certain things and leaves out certain things to different people...particularly for people who are white, people who are male, people who are able-bodied, people who are heterosexual, and so on. They like the word diversity because it doesn't have them be the bad guy. And it's not that I'm trying to rub people's noses in the notion that white folks and male folks and heterosexual folks and so on are all the bad guys, as much I want all of us to understand that having our multicultural potlucks does not make the ugly stuff go away.

Cross (1991c) agrees with Jackson that focusing only on social diversity is often an easier and more polite endeavor; while focusing on social oppression is a considerably tougher tack that has nothing to do with being polite:

The polite way to address the question is to ask...how can we remove the glass ceiling in corporate organizations and in society? That's the polite way to ask...The impolite way is to say that we have to eradicate racism and sexism and other forms of discrimination in order to remove the glass ceiling. The glass ceiling exists because those of us who are female and those of us who are people of color are treated differently from those of you who are white and male.

Similar in opinion to Jackson and Cross, Hardiman says that focusing only on celebrating social diversity in an organization fails to address the realities of social oppression that occur within the same system. To demonstrate this point she describes her observation of this occurrence in a school:

They'll have things like multicultural pot lucks, and they had a multicultural fair one day. They encourage parents and children to dress in their traditional dress, to bring in musical instruments, and cultural customs and so on, and have a big party, a fair, at the school. I think in doing that...they are really limited to a focus on diversity of people of color...To illustrate the contrast, in the same system I know that there are some real issues of oppression, because I have seen the teachers doing things that I think are blatantly racist. I've overheard conversations with teachers that are very homophobic about kids in their system that have a gay or lesbian parent. So there's all that stuff going on at the same time. There's disciplinary records that you could look at around students of color, particularly young black men in that school,...I know if you look at it you'd say, this is a disproportionate discipline issue, that it isn't comparable with white boys in fourth and fifth grades. So there's that and I don't see attention on that. For me those are justice issues, oppression issues, inequity issues and having these fairs that celebrate diversity doesn't touch that.

Miller also contends that a focus that only addresses social diversity does not produce the kind of changes that create a more socially just organization or society. He explains that these latter kinds of changes only result when social oppression issues are also addressed:

At the end...if they haven't understood the impact of group membership, of group oppression and institutional oppression, you have missed it...If a person or a system only understands that you've got this quirk and I've got this quirk, then they haven't understood oppression...what they have done is only touched the surface, they got the cute part, the easy part, but they haven't got the deep part that brings about fundamental changes in themselves and systems.

In addressing the concerns of both social diversity and social justice, Cross talks about how important it is that participants in her workshops talk about the pain, hurt, confusion and anger that result from the oppression they experience in their lives. She says that talking about these real feelings is important because it helps people to start

talking about issues of oppression. This helps people to get beyond what she calls the "taboo to talk about these issues openly and directly:"

We want the victims -- women, white women and people of color -- to be able to talk about their pain and their anger around being treated that way. And we want the white men to hear that. And the men to hear that, whites and men to hear that...In order to get at the core issues that are really bothering people, they have to access their real feelings. Their pain, their anger, and the horror that is going on.

5. What Compels an Organization to do This Work

Jackson says that "most people see diversity as a human resource agenda." Katz says that most organizations treat diversity as "a deficit that they have to...fix,...a missionary mentality of 'We'll help these poor people'." Buntaine says that attending to diversity and justice issues is not a "helping hands philanthropy...It's about running your organization better." What all of these participants are saying is that organizations that are signing up to do this work are experiencing a paradigm shift. They are moving away from what Buntaine calls a "one-up, one-down, helping hands scenario," to a business rationale that frames attention to diversity and justice concerns as "good for the organization...good for me."

The participants in this study are all in agreement that the most compelling reason for organizations to do any kind of social diversity and/or social justice related work, is that it is seen to relate to the bottom line issues of sheer survival and competitive advantage. Connected to this bottom line concern is the matter of changing demographics and the desire to feel competent as well as competitive. To tap into these concerns, all the participants in this study frame their work with social diversity and social justice concerns as a workplace issue that is inextricably connected to an organization's bottom line.

All organizations have bottom lines that are their reason for being. For for-profit organizations the bottom line is economics. Jackson says that for non-profit organizations the bottom line is service:

Survival is service. Human service organizations don't think they have a bottom line. They think it's a private sector term. But every organization has to take responsibility for its survival and for where it lives and sets up. Service to community and funding are part of their bottom line.

Hardiman calls the bottom line the "self-interest" piece. She says that the business case for diversity and justice issues is making the "linkage of diversity to product and service.

In addition to "changing markets" and "people wanting their own identity to be acknowledged," Katz lists a wide range of reasons why people do diversity and justice work either individually or why they bring it into their organizations. Her list of motives includes: "A moral perspective; a legal perspective; a liberal perspective; a missionary perspective;...looking at being equal with equal access, equal opportunity, equal outcome; and then moving to more kinds of system change and from exclusion to inclusion." Katz makes the point that the ethical, moral or liberal type perspectives of trying to persuade people that social diversity and social justice work are the 'right thing to do' are not sufficiently compelling for most individuals or organizations.

Katz prefers to describe the most effective motive as one that is about self-interest: "I think some places are beginning to understand that it's not a choice. That it is in their self-interest and they have to do it...They've gotta be able to say, 'This is crucial for who we are, or we won't survive.' Similarly, Buntaine says: "I'm not as concerned about trying to convince people of the ethical and moral reasons for doing it, because we've got a good business case. I just can't overstate the fact that it's a fundamentally different issue

than it was ten years ago for the executives. And they don't miss that. They don't argue with that."

Like Buntaine, Hardiman describes the tenor of the times as one in which organizations are increasingly more likely to pay attention to concerns about social diversity than to dismiss them:

There are some organizations that are ready for it. They don't need a lot of persuasion. And what has made them ready is they've been dealing with the issue for a number of years in a conscious way and they have done some things in the past that have helped them to some extent, but it has not achieved what they hoped. And they've gotten to the point where they recognize that they need more than that, and that training alone isn't going to do it for them. Awareness stuff alone isn't going to do it...And now they've gotten to a different point.

But Cross is also clear that from her perspective, the number of organizations that are actually doing the work, remains small: "I would say that of the total number of people who call this office for information about Managing Diversity, potential clients, I think maybe only one or 2% ever follow through and use us. Maybe four or five...A very small percentage."

In conjunction with the self-interest motive, Buntaine says that the other important impetuses for organizations to be brought on board with this kind of training and organizational change work, are that key leaders in them are beginning to realize that they are behind the times and those leaders are concerned about competency issues.

Buntaine describes how leaders feel out of place:

They don't feel good about sort of being out of step with other people and...they're kind of embarrassed to talk about it with their friends...Sometimes they just say, 'We know the world is changing and we're not sure we're equipped to deal with that changing world...We don't know how to lead into the 2000's because we weren't set up to do that. We don't understand it.' So occasionally it's sort of forward-looking,

about maybe 20% of the time...Now you get the forward-looking people and you got a big group of people who are feeling like something's happening in the world and they don't know how to deal with it. And then you get another small group that is in real trouble around these issues. And you have more places that are very unhealthy.

Buntaine also describes the connection between the concerns of competency and competitiveness for leaders:

They care a lot about competence...If you say, 'Here's the work force that's coming your way; here's what your competitors are doing; here's what it takes to globalize; here's where the money is to be made in the marketplace; here's where the best suppliers are and you're not in the business at all,' I mean, if they care a lot about competence; they care a lot about their competitiveness...They also care about being in a place that looks incompetent around these issues...They get data...and they find out it's an organization they're embarrassed to be managing. Then they want to fix that. Now they might be angry that people feel that way about it. They might disagree with those perceptions. But they're basically gonna want to correct that...I think that most managers want their corporations, their organizations to be seen as good places to work and they want to feel like they're on top of the competitive trend.

6. How the Practice of Social Diversity and Social Justice Work is Evolving

All of these practitioners describe both their own work and the overall body of work being done in the area of diversity, as constantly evolving. Hardiman says that she and Jackson are "really in the beginning stages of what I think is MCOD work, true MCOD." Katz acknowledges that while the KJCG Creating High Performing Inclusive OrganizationsSM model is what she regards as "state of the art," "this technology is not yet that evolved." She says, "I really believe I'm doing the best I can with what I've got...(but) to act as if we understand all of this, is naive." Jackson says the constantly evolving nature of his work is a true embodiment of action research:

I'm adjusting theory while I'm in front of a group and they are reacting to or responding to what I'm doing...I'll hear an interesting comment and I'll realize I need to tweak the theory a little more, or because of a question I'll discover the model does address a particular point, but I haven't developed it enough.

Miller describes the current organization and media attention to diversity work, as well as the number of people becoming diversity consultants, as a phenomenon that is "trendy, it's a fad, a firm a day. We're like McDonalds... poppin' up. It's incredible." While it is a current reality that the topic of diversity is a buzzword in organizational circles, the comments of these practitioners also suggest the early signs of the development of a recognizable field of practice. As Cross says, "It looks like managing diversity has become almost a discrete subject matter." Katz's comment suggests the presence of a noticeable area of practice that is beginning to take shape. Her observation of the development of firms specializing in diversity issues is evidence of steps that might lead to this area being permanently institutionalized as a particular kind of organizational and social change practice:

This whole field of people working in diversity -- what is going on now is very different from what it was five years ago, two years ago...There's been a lot of shifts. I think people have gone to larger firms. The firm concept -- I mean when I started as a practitioner there was no such thing as a 'firm' in diversity.

Jackson, Hardiman, Miller, Katz, Buntaine and Cross are all critical of the motives that have brought some of their fellow diversity practitioners into the field, of what those individuals promise they can deliver, and of the methods they employ. Miller is critical of people who are motivated to do diversity work for financial reasons rather than because their work is a life vocation:

People are doing this for the money. That is frightening to me. People are joining it because they look at career options and they say, 'Well, I could be a CPA, a teacher, a lawyer, or I could be a diversity consultant! I don't know which I want to be. I think I'll do a survey of salaries and potential and decide which one I want to be. And it looks like diversity people are predicted to have more success...I'm gonna be the diversity consultant! That is real...I think people are doing that...that's bad news.

Katz is concerned about people who think they can do this work "just because they are something (i.e: gay, Jewish, Black, etc.) or because they went through a workshop or experienced something in an organization." Like Miller, Katz is critical of practitioners whose motive is anything less than profound commitment to social change. She is also wary of those who lack sufficient training and a substantial base of content knowledge:

One of my biggest concerns is a lot of people do this as work, as opposed to a lifetime mission. I don't want missionaries, but I want people who are really committed and believe that something's possible...I'm really worried about people who have no sense of the field and the understanding of technologies and data and kind of come in as a trainer without any sophistication or understanding of the larger context and issues.

Cross believes that "there are few trainers or consultants in the United States who know how to do this work." She is especially critical of individuals who avoid upfront and explicit attention to oppression as it relates to diversity issues:

There are a lot of people doing diversity work these days who never talk about racism or sexism...(It) drives me crazy. It is very true. They talk about everything but race and gender. They'll talk about the functional differences. They'll talk about regional differences, differences within departments. All this kind of junk!

In her concern about people who don't want to "discombobulate anybody," Cross holds those practitioners suspect who are "flashy, who promise great change in a very short period of time." Miller is similarly critical of practitioners who promise they can deliver something "fast, quick and easy, no pain, no conflict."

These participants also share the sentiment that some of the work with diversity that is framed as OD is in fact, not authentic OD. Hardiman says, "There aren't a lot of people I know doing honest to god OD work in organizations around these issues. Most do training work. They aren't doing long-term systems change." Cross says, "It is impossible to do teambuilding, strategic planning, employee involvement, quality, all the other initiatives, without paying attention to the human factor. The fact that some people are included and other people are excluded. It's impossible to do teambuilding...without paying attention to 50% of the team."

Finally, in their own attitudes towards Whites and men, these individuals themselves represent a varied but clearly evolving perspective. Katz says: "It won't work for me any more. I can't be angry all the time. I can't just be looking at white privilege and saying that's the whole evil in the world, because it's not...It's too simplistic to say that it's all white privilege." She also says that the onus of responsibility for social oppression cannot be placed solely on white males: "I don't want to say it's equal. And I don't want to say that...we're all the same...What I'm saying is that...it's been easier to put the container onto them (white men), to say, if they changed, the world would be different."

What Katz really seems to want is for everybody, not just white males, to address the places in their lives where they promote institutionalized oppression by failing to deal with the power and privileges that they accrue as a result of their membership in agent social identity categories:

I think the part for many of us who may be in that characteristically one-down position has been not wanting to deal with the places where we have power. If a black man, for example, doesn't deal with his sexism, he has power over women there...Or white women who are not willing to deal with their racism and heterosexism...This is a crucial part of change...Just as I deal with my own experience of sexism, if I don't deal with my racism, then oppression will continue. If I don't deal with my heterosexism, if I don't deal with my classism, (then oppression will continue). It's easier, somehow, to hold onto the place where I feel the pain, than it is to confront the ways in which I'm in a one-up position. We all need to deal with the ways in which we may be one-up as well as one-down and at times it may be easier to just focus on the one-down because we feel the pain there, places in which we've been oppressed.

Miller says that not all white men are enemies of social change. He says there are white men in organizations who want to be allies and who want to support a diversity and justice agenda:

When I talk about diversity I include white men -- diverse meaning everybody -- white men are not the enemy around this, many are ready to be co-conspirators in change if we would show them a way to do it. Many of them are also dissatisfied with the way things have been and the narrow band-width they and others have had to live within.

Out of all the participants in this study Cross seems to express the most sympathy for white men. She believes that white men are oppressed by the conformity that is required of them by historically bureaucratic and hierarchical organizational structures:

White men have been oppressed by the organization. They have been forced -- all white men -- in corporate America, have been forced to fit a norm...Organizations, by their nature, oppress everybody because they are hierarchical and they require a certain kind of behavior...And it requires a certain level of conformity...Corporate America has required an unnecessary level of conformity. It requires that white men conform to a mold of sameness. Same suit, same shirt, same shoes. But it's

worse than the outward superficial things. It's a way of behaving towards each other that the organization rewards. There are a whole set of success traits and qualities that men have to become in order to succeed as managers. They have, in the past, had to be highly competitive, even if they weren't. They had to be very assertive, or aggressive...They themselves have had to give up some of who they are...They've had to give up their connections with their families. Many of them complain about working ten hours a day and not having time to see their children grow up...So you got the picture?

Katz agrees with the concept that white males experience limitations in organizations. She comments that "white men have had to work in a system that's confining (and) have also given up themselves in some way."

When Cross advocates changes in organizational cultures that are intended to improve the quality of life for white women and men and women of color, she says she is advocating changes that will also improve the quality of life for white men:

One of the secrets that I have discovered over the last years in my consulting is that white men are also oppressed by organizations. And it's a secret because they have succeeded in corporate America and in the universities by virtue of the oppression, by virtue of having fit in, conformed to a mold that was anti-human, anti-humane, that was destructive. So ultimately, not only does the organization have to learn how to value us (white women and people of color), but it needs to learn how to change the organizational culture which perpetuates racism and sexism and other forms of oppression and it needs to learn how to reward differences.

On this topic of what white men experience in organizations, Jackson and Hardiman appear to be at the opposite end of the spectrum from their peers in this study. In describing his experience with a client, Jackson acknowledges the limitations that white men experience due to the structure of organizations, but says that he is cautious about labelling their pain as oppression:

I was really struck by the pain white men suffer, but not because they are white men but because the system treats people poorly. A long time ago I realized that to get white men to hear the agenda of non-white men, they have to know you're at least interested in their pain. At the same time, I'm very cautious of talking about them as oppressed in the same way we talk about women, etc. being oppressed.

Hardiman concurs with Jackson. She agrees that all people experience pain and suffering, but she does not believe that all people are oppressed. She takes the view that the confinements that white men experience in organizations are not of the same magnitude as the limitations that others who are not white or male, experience:

Pain and suffering occur to both targets and agents. Part of the pain and suffering of agents is the effects of the system they've created. They are constricted by the very same boundaries they've created. If oppression is we all get hurt, then yes, agents are oppressed. But if oppression includes a power dynamic -- power, control, access to resources, the means to the straight up issues of survival -- then you can't say white men are oppressed.

7. Advice They Offer to Others

Collectively, all six participants offer the same kinds of recommendations for persons who are interested in doing this kind of work. Their advice falls into two categories: a) the sort of world view and b) the kinds of skills that someone would need to possess in order to be an effective practitioner in their eyes.

a. The World View Category

In the world view category, Miller advises people to understand that this is a life vocation, not a career:

This work, I didn't join it for the money. (But) people are doing it for the money. This is life work. We're doing it because this is our life. It's a movement ...a lay

ministry...To many people involved or thinking about getting involved in diversity work I would say, 'Don't do it...this is a movement, this is not just a profession. And if you're trying to join a cute little profession that's gonna make you rich and famous, go somewhere else.

For those who do have an authentic commitment to social change, Miller recommends joining a consulting firm rather than working as an independent consultant:

Now, for the rest of the people coming in...hook up with one of the firms that's really doing it. I don't think the solo practitioner has much of a chance out there. I think if you become a solo practitioner, you start working for your food versus working for your values. You need the nourishment of an organization.

Hardiman talks about the importance of being clear about why you are doing this work and what it is you are working toward:

I also believe that it is important for those of us who do this work to be clear about our own agenda and to be clear about our own value system and our own set of beliefs. And to be clear about our own vision of what goodness is because I do think that organizations rely on us to have that sense of larger or greater or some sense of where we might be going with this.

Cross believes that a fundamental set of values have to shape a practitioner's perspective: "I believe one has to be a feminist to do this work, whether you're male or female. I believe that one has to also believe in the equality of all people." In the same vein, Jackson specifies the kinds of values he thinks a practitioner needs in order to have a clear vision of her or his intended outcome:

Consider a change agent who believes that society is basically alienating and depriving for many members. Conflict of interests have not been adequately resolved, and fundamental changes are needed to address the problems that threaten the survival of humanity. Values this change agent holds dear are:

interdependence, equitable distribution of resources, ecological and global survival, and the realization of human potential. This change agent is likely to see the need for a new and different type of organization, representative of different cultural models in the world, with new and maybe unexplored structures which support equitable distribution of resources and the self-realization of all its members. For this change agent, the vision of a multicultural organization implies a paradigm shift; it involves having a radically different vision of an organization from that which is now dominant in our society, that is, hierarchical, profit and product centered. The organizational change goal in this case is: to transform the organization in order to enhance human diversity, social justice, and the realization of a humane society.

(p. 19)

To this viewpoint of what he thinks is the essential perspective from which an effective practitioner needs to operate in order to do this work, Jackson adds: "I think a thing we all need...is to believe we are salvageable. This is one of the confidences that I have found really makes a difference...(It) is a belief in people's capacity to change. If you don't believe that, get out of the field."

b. The Essential Skills Category

In the second category of essential skills necessary to be an effective practitioner in this particular arena of work, the advice of these six practitioners is primarily in the area of acquiring technical competence. Over and over again, the number one pre-requisite is described as "doing your homework." This means working from a content base that has more substance to it than just being well-intentioned. It means acquiring both a sound grasp of the issues and realizing that it is a life-long process to keep doing your own personal awareness work on yourself in regards to the dynamics that occur between

social diversity and social justice issues on personal, institutional and cultural levels.

Jackson describes this pre-requisite by saying:

One is awareness, you need to know where you are on the issues. You need to have done some of your own work. Not done, but are doing. Two, you need to be smart about the facts, and not just operate from your commitment to eradicate, but to know the history, to have read some books, to have done some research. To research the research. To know what the history is, who these people are...that kind of factual information. To know what's done and to get a lot of background information.

Buntaine describes why it is important to have done a substantial amount of your own work around these issues before you can expect to help someone else do their personal work:

I think this work is hardest for people to do who are still working their own internal processes around their self-valuing. All of us are working through that...I think the burnout factor comes from people who are still working their own internal issues...I want someone who doesn't have a burning desire to work on it, but has a kind of healthy interest in it, and is basically grounded already and is adding to a foundation they have...You have to be so crystal clear what's you and what's them, what's you and what's the system...because people are going to believe you. They're going to give you tremendous power around the issue. They're going to feel like 'Okay, I'll open myself up. You tell me what's wrong with me.' And if you say, 'This is what is wrong with you,' and you're really working your own issue, or you're working an issue that's a systems level issue and not really the person,...you're going to do a lot of damage. So I think it's, 'get your own house in order.' It's understand the power of the work and the vulnerability of people who are your clients. Just realize how responsible you need to be around that.

Katz talks about needing to know "where your limitations are" in dealing with people of difference. Jackson says: "I think people need to know where their strength is. Strength in terms of doing things, what their skills are. Are they good presenters? Are

they good one-on-one people? Are they good community organizers? What are they good at and what do they enjoy? So not to be hooked into doing it this one way." Miller similarly advises "work where you know" and he suggests staying internal: "We need good people internal in organizations. You don't need more consultants. There's no need for more consultants. But we do need more good people, internal, making changes."

Cross takes these recommendations to do your homework, a step further. In response to the flood of requests that have come into her office from people who are interested in applying to be trainers with her firm, she has established a set of standards, an extensive set of technical competencies, that a person has to possess before they will be considered for employment (For a detailed description of these competencies, see Appendix M).

Hardiman recommends that a really good practitioner has to have the capacity to tolerate some ambiguity, to learn to live comfortably with the gap that occurs between textbook descriptions of how to conduct organizational and social change and the reality of the experience:

This discrepancy between theory and practice...I'm saying, turn it into a learning experience for yourself. Take it and say, 'O.K., this is what happens when you try to put this into practice.' And there are all of these twists and turns and all of this chaos that changes don't go right according to the plan. That's what you have to learn to live with if you are going to do this.

Katz and Miller both recommend a "think global, but act local" kind of stance. Katz explains that: "It's really important to understand the world in a global context...if we keep on saying, 'We've got to deal with issues at home' and don't understand ourselves in a global context, we will be in trouble."

Katz, Miller and Buntaine advise "stay smart, stay healthy" and create a support system that can serve the needs of "affiliation; reinforcement; recognition;

affirmation;...validation of perceptions, beliefs, and actions; advice...and sometimes just the sharing of experiences - positive and negative." Like his colleagues, Jackson recommends having a perspective that includes some moderation and something larger than just your work:

I think the other think is that you need to have a personal support system. Some place that you can go to get nourished, recharged, energized. And I think you need to take a break occasionally. It can be overpowering. I don't think that's healthy. You have to have something else in your life. And I don't mean five hours once a year. I think that's true in everything but I think with this, it's so demanding, it places such high demands on you, the expectation is so great, there is no place to rest or to make a mistake.

8. Summary

The work of these practitioners is really very fundamental stuff. It is about humanizing and authentically democratizing the workplace. In its most simplistic form it is about helping people to better know themselves and each other, helping people to learn how to get along with one another in productive and life enriching manners, and creating socially diverse and just communities in the U.S. that fully live up to our egalitarian ideals. Their ultimate ambition is the empowerment of all people through social change and they utilize OD technologies to accomplish that mission.

All of the participants in this study do work in both the private and public sectors. Their personalities and natural inclinations seem to have a large influence on where they locate their work. They all agree that it's easier to see results with organizations in the private domain. They contend that this type of organization is easier to access, possesses a greater sense of urgency about the issues, has a political climate and organizational structure that more readily accepts review and change, and is easier to leverage because its self-interests are connected to such a clear bottom line

These practitioners work from the perspective that there is a gap in U.S. society between our expression of democratic ideals and the reality of our oppressive treatment of social differences. While some changes have occurred in the socio-political landscape, oppression remains endemic to U.S. society. Racism, sexism, ableism, heterosexism, classism, anti-Semitism and ageism are all woven tightly into the cultural fabric of this nation.

These practitioners also work from the perspective that key aspects of current organizational cultures are oppressive and current organizational structures are obsolete. We have inherited a value system and set of operational procedures that are based on myths of white male ascendancy in organizations, the predominance of the nuclear family, and assumptions that qualities like masculinity and whiteness are superior, while femaleness and non-whiteness are inferior.

These entrenched core societal values perpetuate patterns of inclusionary and exclusionary practices in organizations. These patterns are synonymous with institutionalized oppression. They confine and limit human lives. In addition, they sorely diminish an organization's capacity to be high performing.

The impact of changing demographics on our human resource pool is not a forecast, it is a current reality. Historically, the response to diversity has been to try to repress it by choosing to regard it as a deficit to be managed. However, organizations are increasingly shifting their viewpoint to one that regards diversity as a value-added that is worth capitalizing on. The participants in this study aim to help organization's capitalize on diversity by using a total systems change process that is intended to alter the core values and practices that are embedded in an organization's culture and which promote institutionalized oppression.

The term "system" refers to the infrastructure of an organization -- its core cultural values, human resources, formal and informal policies and practices, every component that influences daily operations. "Systems change" is a holistic orientation. It is a way

of conducting organizational change that works with the entire organization rather than with fragments of it. It is an expensive, long-term, complex culture change process that involves assessment, planning, implementation and evaluation. A systems change approach is especially important for social diversity and social justice issues because it raises these matters out of the realm of being treated as only a concern related to the human resource system. The ultimate intent of systems change is to create a new infrastructure that can support a new organizational culture. This new culture is one that will affirm and seek to include diversity in its make-up as it endeavors to create a just workplace.

Attitudes towards diversity have begun to shift from a deficit model to a value-added paradigm. The usual value-added approaches to dealing with diversity and justice issues have been to try to increase the numbers of white women and men and women of color in the organization and to provide awareness education to improve the climate. While numbers have been affected, especially below the glass ceiling, the passage of time has demonstrated that simply trying to push up numbers and providing awareness education are not enough to permanently alter imbedded cultural values and practices.

Awareness education is important because it creates a safe space and common language for discussion of diversity and justice issues and establishes a climate that can support more complex culture change. While awareness education is an absolutely necessary component of systems change, it is an insufficient change methodology when used alone. At the same time, the more complex culture change that occurs when every system in an organization is overhauled cannot take place unless a condition of readiness has first been created through awareness education. Therefore, in order to create sustainable complex culture change, the participants in this study advocate using awareness education in combination with a systems change approach .

As part of their systems change approaches, these practitioners believe that it is imperative to explicitly call attention to both social diversity and social justice issues. It

is their belief that these issues are distinct but inseparable entities. Social diversity is the more comfortable, more polite aspect that attends to the value-added of difference. It explores the meaning of our individual social identities and our memberships in social identity groups. Social justice, the antithesis of social oppression, is the more uncomfortable component that attends to the power differentials of the one-up/one-down relationships created by patterns of inclusion and exclusion. It explores how social diversity is treated and names oppressive manifestations as isms.

The participants in this study do not frame diversity and justice work as philanthropy or community service. Regardless of what their personal motives may be, all of them frame it as a bottom line business issue. This is a strategic tactic on their part to ground their work in a business rationale in order to create social change.

They all contend that the most compelling reasons for any individual or organization to embark on a change process are grounded in self-interests. In the bottom line, they have located a deeply felt connection place with their clients. For any organization the most compelling self-interest is tied to its bottom line. This is a leverage point that has to do with survival and competitive advantage. For organizations from the private sector, the bottom-line is organizational performance. For organizations from the public sector, the bottom-line is service. The participants in this study promote attending to diversity and justice issues as a means to improving the bottom-line by capitalizing on the value-added of human resources in order to create a strategic advantage for an organization. From their perspective, to fully capitalize on social diversity the organization must also become an authentically just entity.

The field of diversity work (if a "field" can actually be said to exist), seems to be experiencing a boom time. It remains to be seen whether this will be the stuff of a passing fad or a permanent development that influences how organizations are structured and their human resources are managed. While it is still in its infancy there are signs that suggest a distinct field of practice may be developing. It is possible to infer from the

existence of a graduate program that credentials social diversity and justice educators and equips Multicultural Organizational Development practitioners with skills, two books in process that are intended to describe the history and current practices of this work, increasing instances of graduate students conducting related research, and the development of consulting firms and a recognizable body of practitioners who specialize in doing diversity and justice work, that some kind of bounded endeavor is on the not so distant horizon.

The work of these six practitioners is state of the art. Yet they readily acknowledge that just as the field is in its infancy, their models are in an early stage of development to which more sophisticated layers of understanding of theory and practice are constantly being added.

In the midst of the growth that is going on around them, the participants in this study are critical of other practitioners who they believe lessen the quality of diversity and justice work by their style of practice. They believe this work is diminished when practitioners are motivated by hopes of financial aggrandizement rather than an authentic commitment to social change; promise unlikely rewards from change efforts that are designed to happen too fast, are fragmented or are only intended to produce short-term changes; shy away from explicitly naming oppression as an issue; call their work OD but fail to attend to the inclusion/exclusion issues that affect the dynamics in an organization; and lack a well-grounded base of content knowledge regarding the issues.

A notable aspect of the evolution of this work is represented by these participants in their approach to working with white men. In the past, the culture system that binds white men together has been pointed to as a chief source of oppression in organizations. While there is a very varied opinion among the participants in this study as to what white men in organizations experience -- whether it is oppression or painful and confining limitation -- they all appear to be in agreement that white men cannot be left out of the change process.

Finally, the collective advice these participants offer to others who aspire to do this kind of work falls into two categories. These categories reflect their desire to see the work done well and their own experience of this work as vocation rather than occupation.

In the category of world view, they advise that a competent practitioner needs to be guided by a clear vision, to have a set of values that promote equality for all people, to possess the faith that people are capable of being changed, and to have an enormous sense of comfort with ambiguity and the gap that can occur between textbook descriptions of methodology and the realities of practical applications.

In the skills category they caution against just being well-intentioned. They advise acquiring technical competence as a trainer and organizational change consultant. They specify that competence of this sort includes developing a solid base of content knowledge around social diversity and social justice issues. They also advise that this base be tempered by the belief that doing this work with groups and organizations means committing one's self to engaging in a life-long process of doing the same work on a personal level as well. They recommend coming to know your limitations as well as your gifts. This means that each individual should select a style and location of work that is well-suited to her or his skills and natural inclinations. In conjunction with the advice to think globally and act locally, they point out the value of working from the vantage point of being internal in an organization. To prevent burnout and to stay healthy, they advise finding a sturdy support system and a means to derive satisfaction and meaning in life from something other than just work.

D. The Visions That Guide Their Work

1. Introduction

A remarkable quality that all of these people share is the consistency in the content of the visions that guide their work. All of them use language that talks about creating a different, better world. They all talk about how their visions have remained essentially unchanged for their entire lives; although they each acknowledge that the means of achieving their vision is constantly evolving. They all address the issue of access to and use of power as a key element that creates unjust patterns of inclusion and exclusion in organizations. And they all work from an eyes on the prize stance of understanding that although it is hugely unlikely that their visions will be realized in their lifetimes, they do this work because they are continuing something that began long before they were born and will continue long after their lives are finished.

Their work is a connection to something that is much larger than any one of them individually. It is a contribution to the continuing enterprise of creating a more humane and more just world. Miller refers to this metaphorically. He says doing this work is like "eating an elephant one bite at a time." Katz draws on the Talmud to explain: "You cannot expect to complete this work in your lifetime, but you cannot absolve yourself from responsibility for contributing to its completion."

The remainder of this section is a case by case description of the visions that guide the work of each of the participants in this study .

2. Case #1: Bailey W. Jackson and Rita Hardiman -- Multicultural Organizational Development

When Jackson and Hardiman talk about their vision they couch it in the terms "health" and "goodness" Both of these terms are a reference to understanding that a vision needs to be about what it is that you want, rather than only knowing what it is you

do not want. In other words, when Jackson says: "the absence of disease is not health, and the the absence of oppression is not liberation," he is saying that his vision is more than the things that he wants to see eliminated in the world. It is knowing just as surely what he wants to have, or change, or add, to the present condition. It is having a vision of what is "not oppression," as much as it is having a sense of what "oppression is" and what it is that needs to be changed. Because goodness does not exist, a vision of goodness is about creating a clear image of the things that one wants to work toward. And a vision of goodness can only be realized if a healthy condition exists that will allow it to operate optimally.

Jackson and Hardiman have a four-part statement that defines their vision. This is what Jackson calls their "brief definition of what's goodness in a multicultural organization." The vision consists of these four parts -- social justice, social diversity, social inclusion and social responsibility. Jackson clearly describes the kind of organization he envisions:

An organization that attends to all four of these. (1: Social Justice) That it has eliminated all forms of social oppression. (2: Social Diversity) It draws on the contributions of people from different social identity groups, respects the contributions of different social identities, and that those contributions can be directly attributed to the success of the organization. (3: Social Inclusion) That the members of those social identity groups, and the perspectives and cultures of those social identity groups influence decisions that are made in the organization, for example, they are included as stakeholders in the system and have power in the system. (4: Social Responsibility) And the system takes seriously its broader social responsibility to fight against all forms of social injustice and advocates for social diversity in those arenas that it lives.

To this overarching vision, Hardiman adds that an aspect of her intent is to help people learn to help themselves:

A significant part of what I think of as my vision is that I am trying to get organizations to see themselves and become conscious learning systems that learn how to promote their own organizational change and their own organizational renewal toward their vision of a multicultural organization. And in that sense I think of my work very much as being an educator to help systems and the people in them learn those skills and learn that knowledge...I think that...my work as a consultant, as a social change agent, is about helping them learn how to do it, and helping them care about doing it and helping them see the value in doing it. Because I can't always be there and I don't believe that that's how change happens anyway. (It doesn't happen) by having some outsider beating them, being the prod.

3. Case #2: Frederick A. Miller, Judith H. Katz and Catherine S. Buntaine -- Creating High Performing Inclusive OrganizationsSM

Individually, Miller, Buntaine and Katz have different motives that guide their involvement in this work. Miller talks about it as: "What I'm really working for is a world where each and every human being can have respect, dignity and the opportunities that are available in this world." In response to the question of what would a better world look like according to his vision, Miller says:

The first thing in my mind is an end of poverty. I don't know if I've got a paradigm in my head that says there will be no oppression, but I surely have one in my head that says people don't have to be starving. People don't have to go without medical benefits. I do have something in my head that sees a dream of more equal distribution of the wealth.

Towards his image of redistribution of wealth and its connection to his vision, Miller says:

I'm a believer in capitalism. People talk about humanistic capitalism or caring capitalism -- that's what we talk about at Ben and Jerry's Ice Cream. I'm not into capitalism where it is exploitation. I am about people having control of the means of

production. I am a believer in individuals having an opportunity to achieve based on their own merit. All those things ring for me...I'm talking about each and every person being able to make their fullest contribution.

Katz's response to what she's aiming for with her vision, is similar to Miller's image. She says: "I want the world to be different. I would love a world that isn't classist, racist, sexist, homophobic...I would really like a system that moved away from those biases, and really valued and recognized our differences." She is also similar to Jackson who recommends that in doing this work, the vision needs to focus on the desired outcome, not the problem.

Katz comments on this theme of going after health and goodness. She talks about it in terms of moving away from an "anti-something stance" that is about being anti-racism or anti-sexism. She calls it focusing your vision on "what you want, versus what you don't want." She says: "We're so stuck...in believing that what is, is what's gonna have to be. There's no movement. There's no growth. There's no where else to go...You can't be anti-something all your life! If you're only anti-something, what are you for? What are you working toward?" She is saying that in the process of moving away from the anti-something stance, we have to start to imagine what we would fill the space in with:

If we believe that racism will always exist, then we can't get to what we want...Can we believe that it is possible for racism not to exist? If we can't believe that, we'll never be different....what's in its place?...If I can't believe it will ever be different, then what am I working towards to make it different? What am I really trying to do? If we can't imagine a world without oppression, we can't create it.

Buntaine says that the motive for her work is rooted in quality of life issues. She says:

"I'm not really rooted in the desire to fight sexism and racism and discrimination. I think my bias is really that people should not waste their lives. And organizations and work take up most of people's time in life. And if they can't be in a place where people are developed, where they have mutual respect and regard, or they allow that individual to find a way to contribute, then they're irresponsible. And that's my real commitment, around having people not waste themselves. And that's of course, tied to racism and sexism. But I think it differentiates me from my colleagues.

For Miller, Katz and Buntaine, their collective vision is embodied in the image of the organizations they want to help create -- High Performing Inclusive Organizations (HPIOs). It is their belief that inclusive organizations represent new frontiers where individuals are valued for the contributions that they are able to make as a result of their diversity and in return organizations that learn to authentically utilize that diversity can become better performers:

A culturally diverse organizational fabric adds value and increases effectiveness and productivity. This new frontier is not about establishing Affirmative Action quotas or expecting everyone to be the same and fit within a narrow bandwidth of behavior and style. It does not consist of a culture that prescribes politically correct behavior or benignly tolerates differences. Cultural diversity challenges us to see and tap the added value of our many differences such as style, race, gender, culture, age, sexual orientation, regional identity, national identity or class. A culturally diverse organization encourages and learns from its many individual differences, appreciates each individual's uniqueness, and recognizes the strength derived as each person is empowered to fully contribute to organizational success. (Katz & Miller, 1991a, p. 7)

Until recently, The Kaleel Jamison Consulting Group presented the aim of their work as being about working towards the creation of High Performing Culturally Diverse Organizations. In the Fall of 1991, during an interview for this study, Buntaine indicated that they were moving toward a new version of this vision. In their current

presentations of their work, The Kaleel Jamison Consulting Group has now exchanged the aim of creating "culturally diverse" organizations, for the objective of creating "inclusive organizations." They now frame their work as Creating High Performing Inclusive OrganizationsSM.

When Miller, Katz and Buntaine discuss cultural diversity, they frame it in comments such as: "Cultural Diversity is inclusiveness..Cultural Diversity is inclusive of all people...Cultural Diversity values all people" (The Kaleel Jamison Consulting Group, 1992b, pp. 8, 12, 13). At first glance, the terms "cultural diversity" and "inclusiveness" may appear to be synonymous. However, there is a very important distinction between them. Miller says that every group "has a set of norms, practices, behaviors, beliefs that are unique to that group and that creates its culture. And therefore cultural diversity is having more than one of those groups in the same place." According to The Kaleel Jamison Consulting Group (1992b), the term "cultural diversity" refers to a broad array of reference groups:

Cultural diversity in organizations means including people of different cultures, races, genders, sexual orientations, nationalities, styles, and other attributes....Aspects of our uniqueness may be of an individual nature, or an element of identity which ties us to others, such as:

Race	Gender
Language	Style
Skills	Talents
Background	Experiences
Age	Customs
Religion	Sexual Orientation
Nationality	Culture
Ideas	Education
Mental Abilities	Physical Abilities
Family	Class
Health	
(p. 1)	

The term "inclusive" literally means including all people. Miller, Katz and Buntaine specify that their vision of inclusion, includes white men as well as members of protected classes:

Cultural Diversity is often spoken about as if it involves everyone except white men. Yet the key to Cultural Diversity is INCLUSIVENESS. Cultural Diversity opposes what is exclusionary in systems. If white men are excluded within a Cultural Diversity Strategy, then the essence of Cultural Diversity, of valuing all people, is obliterated. (The Kaleel Jamison Consulting Group, 1992b, p. 12)

The rationale behind this all-encompassing notion of cultural diversity is that the impact of changing demographics in the United States affects the lives of all people in this country:

The dramatic changes in demographics in the United States are affecting white men, especially young white men. Their world, molded by older white men in terms of the rules for professional and personal success and the roles they are meant to assume, is no longer reality...The workplace is changing, making old assumptions about success no longer valid for anyone, including white men...Success comes with staying competitive and productive. Everyone finds these changes formidable. (The Kaleel Jamison Consulting Group, 1992b, p. 12)

While the term inclusive implies "all people," Miller says that the term "high performing," as it is associated with the KJCG vision of Creating High Performing Inclusive OrganizationsSM, "is about "respecting, valuing and appreciating your differences and bringing those differences together for greater effectiveness." He describes a high performing organization as one which "has their business act together; a marketplace driven by the appropriate mission, vision, strategies, infrastructure and their leadership for success in that market." Buntaine says that a high performing organization is one that "has all of its internal elements aligned and is clear about what

it's trying to accomplish...it's an organization that has...found its fit and is humming along and is really able to add value."

Miller, Katz and Buntaine all acknowledge that it is possible to have a high performing organization that is not culturally diverse. As an example, they point to what they believe are the temporarily successful organizations from homogeneous societies such as Japan. However, Katz contends that monocultural organizations in the U.S. that are successful now, will not be for the long haul because of changing demographics: "Most of them know they're not going to survive for long...an organization can only be monocultural for so long...the workforce is changing...if you have women and men, alone, you have diverse populations ...you'd better learn how to use them."

Miller, Katz and Buntaine also acknowledge that the mere presence of cultural diversity does not assure an organization of a high performing status. Katz says:

Just bringing a group of (culturally diverse) people together, in fact, probably makes it lower performing because they don't know how to deal with their differences. .Because all they bring is their ineptitude and their projections and their fantasies and their racism and their sexism and their biases and their classism into that context.

It has already been established that diversity is a reality, not a forecast, in communities and organizations in the U.S. To achieve high performance and the capacity to act out values of inclusiveness, Miller says that "an organization needs to do more than just let its diversity sit there.". In order for people to learn how to utilize those differences and for an organization to deal with its systemic barriers to high performance and inclusiveness, Miller, Katz and Buntaine say that all the components of the system -- people, policies, processes and product -- need to undergo a sophisticated cultural and structural evaluation and change process. When Miller, Katz and Buntaine describe their vision of Creating High Performing Inclusive

OrganizationsSM, they are describing a systems approach to address social diversity and social justice issues in organizations.

4. Case #3: Elsie Y. Cross -- Managing Diversity

Cross says: "My world is about impatience with injustice and with doing people in and wrongness." "I fundamentally believe in democracy. I believe in the rightness of these issues." Cross describes her intent as "working against oppression in the workplace." She says this means "getting at the fundamental causes and changing the fundamental causes (of oppression) so that all of us can work productively and effectively." On the individual level she says this is about "trying to teach white people and men how to be non-racist and non-sexist. And to treat us, to manage us in a way that values us in the same way they value their white, male colleagues. To see us as just as competent and as equal to them." On the organizational level, she says that "companies , corporations, need to learn how to treat people well, rather than badly. And they treat everybody pretty badly...humanizing organizations, corporations, is where people need to go."

The key words in Cross's vision are amelioration and integration. While she recognizes the existence of other social identity groups and talks about needing to work against "all forms of oppression," her primary focus is on racism and sexism. This focus grows out of her (1992) belief that race and gender are the most "evident and visible forms of difference," "the most negative expressions of exclusion." This focus also reflects her personal life experience as a member of target groups in both the race and gender categories. She explains: "I'm one of them...I'm both an African-American person and a woman."

One part of Cross's chief aim is the amelioration of racism and sexism. She says that she has chosen these particular manifestations of oppression because they relate to our "most visible differences" that are used to "exclude, denigrate and to create both a

'disadvantaged group' and an 'elite group'." For Cross, to ameliorate means "to ease, make better, to lessen the impact of," to " make people more conscious and aware of, to continue to fight against these issues." She says that she has consciously chosen the word amelioration because she does not believe these issues will ever be eradicated. In her words this work is "a struggle...an on-going struggle and we'll never, ever finish with it." Amelioration describes "a means towards an end and not an end in itself."

Cross is as equally deliberate in her choice of the word integration to describe the other part of her goal. For example, when she talks about race and racism she is very specific about saying that the range of historical approaches to address these issues in this country -- subjugation, segregation, accommodation, assimilation, and desegregation -- have been totally inadequate. They represent a range of conditions -- slavery and indentured servitude, pre-requisites established by members of the agent group (Whites) that allow members of target groups (Asians, Blacks, Latino/as and Native Americans) to gain limited measures of acceptance that provide the means to limited conditions of survival, and unsuccessful attempts to legally change the formal and informal lines of demarcation that separate racial groups in U.S. society.

She is particularly dissatisfied with assimilation, which she calls "a wrong-headed approach." Her dissatisfaction with a vision of assimilation is grounded in her belief that it assumes that there is some kind of mythic norm operating, against which everything else is measured. For her, the norm is predominantly white and male. Assimilation asks people to become as much like the norm as they can and it requests that all the efforts to accommodate that norm be done by those who do not represent it. In the case of our visible differences of race and gender, Cross (1991a) says that this is not only impractical, it is impossible:

Efforts at assimilation are doomed to fail. White women and men and women of color can not, nor should they attempt to 'become like white men.' The best I can hope

for is that others will feel that I can 'think like a man' or be 'tough as nails.' But I can never be more than an imitation white man. And, in becoming an imitation, I give up the richness, the creativity, the strength that comes from who I really am. (p. 1)

Cross's vision of integration is something that she says "has never been done in this society." To her, a state of authentic integration would be one in which "people of color and whites, and women and men, are equal in every sense of the word." When she uses the term equal, she says she is referring to issues of "power, authority, access to resources, being valued and being represented." In her work, her vision of ameliorating racism and sexism in order to create a state of authentic integration in organizations would produce "a more egalitarian, more humanitarian organization." She explains that the goals of her endeavor are:

To establish a climate for the development of a pluralistic organization in which all members can contribute maximally; and to identify and eliminate discriminatory and harmful behaviors, policies, practices which impede the ability of men and women of color and white women and others from being full contributors.

More specifically, she says that her vision of ameliorating racism and sexism in organizations would entail:

Having managers confront their behavior, the behavior of their peers, colleagues and subordinates; by altering the power and authority relationships between white men and men and women of color and white women; by changing the ways policies and procedures are implemented in order to have an equitable distribution of benefits among all employees; and through understanding how the culture perpetuates the old playing field, and therefore removing the barriers to some employees, extending the advantages which white men have traditionally enjoyed to white women and people of color; and finally to change fundamental, basic assumptions which are embedded in the core values of the organization's culture.

In a vein that is similar to Miller, Katz and Buntaine, Cross's definition of diversity and inclusiveness specifically includes white men. She says that her vision of organizational life is one in which the creation of "equitable social structures with humanitarian goals and ideals is the end of the work, and (would) benefit all people, including whites and men."

5. Summary

Jackson, Hardiman, Miller, Katz, Buntaine and Cross are not polite. Their ambition is not to create workplaces that benignly tolerate or appreciate differences. Their work is not about teaching members of agent groups to navigate courteously in cross-cultural settings. Nor is it about teaching people who are different how to assimilate. And they certainly do not endeavor to help executives learn to manage the challenge of changing demographics solely to secure new markets and maintain the status quo of oppressive organizational operations.

The participants in this study are risk-takers who explicitly address institutionalized oppression. They champion the causes of both social diversity and social justice. Their chief ambition is social change.

The visions of the participants in this study are about creating an inclusive and just society in the U.S. Their primary medium is the workplace. Whether decribed as a multicultural organization, an inclusive and high performing organization or a state of authentic integration, the consistent components of what guides their work have to do with what they call enacting a vision of goodness, that is, with creating their images of a better world.

Their visions have to do with humanizing and democratizing the workplace. They also have to do with making everyone in an organization stakeholders of that organization. This means that all people in an organization will have representation; access to power, resources and decision-making; the chance to make a maximum

contribution and to genuinely feel valued and appreciated for who they are. It also necessarily means a restructuring of the organization in order to end discriminatory practices and policies, rearranging relationships that have historically been based on patterns of inclusion and exclusion, and redistributing power, privileges and benefits in the organization.

E. Their Descriptions of the Systems Change Processes They Employ

1. Introduction

The work of all the participants in this study focuses on addressing institutionalized oppression. Each of them have contributed to the development of a model for organizational and social change that is based on a total systems change approach. The models are remarkably similar. They all are long-term endeavors. They all are depicted as involving three principal stages. They all use awareness education as a precursor to more in-depth system change activities. They all involve processes of data collection and analysis, awareness education, a review of the cultural norms of the total system, and the development and execution of a multicultural change plan that is intended to institutionalize a new organizational culture and infrastructure. This section describes the models that guide the work of the participants in this study.

2. Case #1: Multicultural Organizational Development

The term "Multicultural Organizational Development" (MCOD) has multiple meanings. It is a descriptor for the megamodel, the overarching organizational and social change model that guides the work of its creators, and it refers to a specific diagnostic tool that Jackson and Hardiman employ in their change process.

The MCOD megamodel consists of two components. The first is a four-part vision statement that describes what an authentic Multicultural Organization (MCO) would look like. The second consists of the three phases that an organization moves through in the process of becoming an MCO. Jackson and Hardiman refer to these phases as thrusts. Each thrust is designed to help the organization develop and work an effective social diversity and social justice agenda as it seeks to deliver quality service and acquire a competitive advantage (Jackson & Hardiman, 1992a).

The MCOD diagnostic tool is a six-stage assessment technique for evaluating where an organization falls on Jackson and Hardiman's monocultural to multicultural organization development continuum. Both the MCOD megamodel and MCOD assessment tool will be discussed in much greater detail as this section progresses.

Jackson (1990b) says that "MCOD is a term to describe what needs to be done in organizations to make them more multicultural." He also says that MCOD brings "the social justice and diversity agenda together with what is known about systems change." Hardiman describes MCOD as a systems change effort that focuses on making organizations equitable and non-oppressive places:

We believe that to make organizations multicultural, meaning both equitable and non-oppressive as well as valuing and utilizing the diversity within them, that it requires a long-term sustained systems change effort...We take what we know from the applied behavioral sciences and the sort of quasi profession of OD...and apply management science theory and technology to systems change around a multicultural agenda, rather an equity, social justice and social diversity agenda...I think that a lot of what we are trying to do is to assist organizations in an enormous culture change that impacts the way the organization does its work, the work that it does the products and services it delivers, how it manages its people and resources, away from a very monoculturally defined way of work when you are doing work and doing products and services, to a much more fluid and much more diverse system of organizing work.

Jackson specifies that he regards MCODE as a megamodel which is something distinct from a training session or short-term intervention:

For me, Management by Objectives, for example, is an intervention. It's a technique. It's not a megamodel...In the diversity work I think core groups, for example, is a technique. It's not a megamodel. Awareness workshops are techniques...MCODE is a megamodel for me. It's got techniques in it. It's a model that describes three core strategies and each of those strategies has...particular activities or techniques that one could draw on.

In MCODE, working a multicultural agenda in organizations means paying attention to two distinct, but necessarily inter-dependent, domains: social justice and social diversity. Jackson (1990b) contends that organizational and social change practitioners usually pay attention to only one domain when in fact, both need to be worked simultaneously. Jackson and Hardiman define social justice as the domain that deals with social injustice or oppression. According to Jackson (1991) this domain "pays attention to the injustices that come as a result of being denied rights, power, privilege, access and inclusion as a result of our social group memberships." He (1990a) adds that

Social justice is taking care of the injustice in the system -- the harassment, discrimination, isms, negative stuff. For some, that's the extent of what multicultural means -- becoming non-racist, sexist, anti-Semitic, homophobic, etc. This is required to become a multicultural organization. It's necessary, but it's not sufficient to become a multicultural organization. Paying attention to the justice issues is like using the medical model to get to health. I am healthy when there is no disease. The idea that 'health is the absence of disease' is not my definition of health. You can be free of disease and still not be healthy.

Jackson and Hardiman (1992b) define social diversity as the domain that attends to the differences that we each possess because of our membership in various social identity

groups. They define these groups as race, ethnicity, gender, class, sexual orientation, ability (physical/ developmental), age and religion. As a part of their approach to working with these various social identity groups, Jackson and Hardiman treat all eight groups as equals. They specify that "there is no heirarchy in oppression."

Jackson (1990b) says that social diversity "is appreciating all the differences we have around all our different social group memberships...paying attention to all these different social groups in the work force and their impact on the workplace." He has also commented that of the two domains, he has found that social diversity is harder to get people to work on than social justice:

The toughest for organizations is the social diversity piece. White male culture is very pervasive in organizations and frankly, they aren't interested in changing that. They do the social justice piece either because they are required to do so or because it benefits the dominant culture to make a few accommodations for non-dominant culture members. (Jackson, 1991, p. 9)

The aim of MCO is to create multicultural organizations (MCOs). According to Jackson and Holvino (1988a), a multicultural organization is one which actively embraces four components -- social diversity, social justice, inclusion and social responsibility. In their own words, a multicultural organization is one that:

- Reflects the contributions and interests of diverse cultural and social groups in its mission, operations, and product or service;
- Acts on a commitment to eradicate social oppression in all forms within the organization.
- Includes the members of diverse cultural and social groups as full participants, especially in decisions that shape the organization, and

- Follows through on broader external social responsibilities, including support of efforts to eliminate all forms of social oppression and to educate others in multicultural perspectives. (p. 14-15).

The MCOD megamodel encompasses three major thrusts that are directed at helping an organization fulfill this vision of becoming a multicultural organization: Thrust 1) Multicultural Support Activities, Thrust 2) Multicultural Leadership Development and Thrust 3) the Multicultural Systems Change Process (Jackson & Hardiman, 1992a). The macro view below lists the specific strategies that accompany each thrust. A more expansive discussion of the thrusts and their strategies follows this list.

Thrust 1: Multicultural Support Activities

- Strategy A Multicultural Orientation Sessions
- Strategy B Multicultural Workshops and Seminars
- Strategy C Multicultural Events
- Strategy D Multicultural Public Affirmations
- Strategy E Fact Finding

Thrust 2: Multicultural Leadership Development

- Strategy A Personal Awareness
- Strategy B Organizational Importance
- Strategy C Multicultural Vision, Mission, and Values Statements
- Strategy D Support of all Multicultural Activities
- Strategy E Role Modeling

Thrust 3: Multicultural Systems Change Process

- Strategy A Multicultural Change Team
- Strategy B Multicultural Assessment
- Strategy C Multicultural Change Plan Development
- Strategy D Multicultural Program Implementation
- Strategy E Multicultural Program Evaluation (Jackson & Hardiman, 1990d, p. 4-6)

Thrust 1: Multicultural Support Activities

The first thrust consists of activities that are designed to establish a sturdy foundation upon which to build a larger systems change process and to create an environment that is conducive for attending to a social diversity and social justice agenda in the organization. Jackson and Hardiman (1992a) define Multicultural Support Activities as events and programs aimed at consciousness-raising:

Events and/or programs usually intended to be educational or to raise the consciousness of individuals in the organization about some 'social justice' agenda. These are usually one shot activities. They are rarely institutionalized and tend not to have any long-term impact on the policies and practices of the organization. (p. 2)

Jackson says that Multicultural Support Activities are "basically designed to raise the consciousness of the organization. They set a climate." He describes multicultural support activities as something that draws attention to diversity and justice issues:

Basically in the category of support activities, we are talking about things that make the agenda known. That raise, in some sense, the awareness of the general population in the system that there is something (going on) about social justice and social diversity. It raises the awareness in the system, about which manifestations the system is paying attention to, which I think is a conscious decision.

Jackson says that the intent of the Multicultural Support Activities is to help develop a common language about social diversity and social justice issues throughout the entire organization:

So first it's getting the main social justice (and social) diversity (stuff) out there...So it's helping people get that stuff in their lexicon. What do we mean? So that people don't feel like they are walking around going 'what is this diversity thing that they are talking about? I don't understand that.' So that if somebody stops you in the hall and says 'I hear that your college, or university or corporation is paying attention to

these issues of diversity. What is that about?' And the person doesn't come back with well 'we are carrying different sandwiches in the lunch room.' I mean that's how much some people know. And the company at the top thinks they are really working on diversity, and the people walking the halls don't know what the heck they are talking about. So support activities basically raise the consciousness...in addition to getting the agenda out on the floor.

Strategy A: Multicultural Orientation Sessions

Multicultural Orientation Sessions (Strategy A) are described by Jackson as boundary setters:

They are ususally consciousness raising initiatives. They can be workshops. They can be posters. But the intention is to let people know what is inappropriate behavior in the system...And what the consequences are. So those kinds of things can come in many forms...The Orientation Session is orienting people to civil behavior, or just behavior. Or another way of saying it is 'making the boundaries clear for what is appropriate and inappropriate behavior. What is racist behavior. What is sexist behavior. What is homophobic behavior. What is anti-Semitic behavior. And letting people know that is not tolerated... it is 'setting the boundaries.' Making them clear. And that's not training, that's orienting...An orientation session says these are the rules here, obey them or leave.

Strategy B: Multicultural Workshops and Seminars

Jackson says that Multicultural Workshops and Seminars (Strategy B) are distinct from Multicultural Orientation Sessions in four ways. First, while both disseminate information, Multicultural Workshops and Seminars are longer training sessions while Multicultural Orientation Sessions are just what the name implies, shorter sessions that orient people to the expectations and processes of their surroundings. Secondly, Multicultural Workshops and Seminars are voluntary while Multicultural Orientation Sessions are required of all members of the organization. Jackson says that

the Multicultural Orientation Sessions are required because "in a lot of instances, we have organizations that have some people engaged in really overt, ugly, and in some ways, consciously offensive behaviors." Making boundaries and consequences clear is the only action that can help to alter those behaviors. Thirdly, in connection with the voluntary versus required nature of these strategies , Multicultural Workshops and Seminars often are awareness raising activities that preach to the already converted, while Multicultural Orientation Sessions are directed at an audience whose members may or may not have interest in these issues. Jackson says that the final distinction between the Multicultural Workshops and Seminars and the Multicultural Orientation Sessions is that the former go a step further than the latter:

The workshops go beyond that (Multicultural Orientation Sessions). They don't just tell you what not to do; they tell you what to do...And it helps you understand why not to do those things. They don't necessarily say, 'racism is bad.' The workshop says, 'Let's understand racism and how to interrupt it in its overt and covert forms and why we don't want it.'

Strategy C: Multicultural Events

Multicultural Events (Strategy C) are what Jackson describes as one-shot occurrences. He very specifically says that "they are not workshops." They can be conscious, planned activities or spontaneous, unintended events. Jackson describes the conscious activities as:

They are those things that we say...we're going to start the year off with a splash and we're going to have a multicultural event. We're going to have a potluck or we're going to have a speaker come in, or whatever. And they are usually one-shot kinds of things, PR blitzes, getting the message out to people.

He describes the more spontaneous events as "teachable moments" that can spring from either mean and ugly, or positive and enriching sources:

The other side of that is unintended events, like incidents in the system that focus on some social injustice that gets a lot of visibility, and in some sense are, I would say, teachable moments...So like here at the University when we have a race riot, it is a teachable moment. And oftentimes most systems blow it and don't use it right. Or there's a sexual harassment suit, and everybody sort of knows about it, but what the organization does is play it down. They handle it, but they handle it very quietly and it just kind of goes away. Well it doesn't go away. The bad taste lingers because nobody knows what happened...Or sometimes they're good things -- some show is on t.v. that everybody should look at and sit and talk about. Or somebody came to town or wrote a book and has come here to make a presentation, whatever. And so they're events that we can use as an opportunity to discuss these issues. So what I'm saying is that those kinds of events can be used to raise the system's consciousness, that we capitalize on all those things that I call 'teachable moments.' You don't always structure those, but you have to keep an eye out for them.

Jackson says that Multicultural Orientation Sessions, Multicultural Workshops and Seminars and Multicultural Events are "educational and awareness activities...that basically serve to raise the awareness of people."

Strategy D. Public Affirmations

Public Affirmations (Strategy D) help to reinforce a heightened awareness and they help to establish a climate in the organization around social diversity and social justice issues. Public Affirmations are "things said in speeches, by some of the leadership in the organization. They are whatever the system uses to put forth its values, its vision of itself...and that its concern for diversity and social justice is mentioned." Jackson comments that as an example of a Multicultural Support Activity, these expressions by the leadership of the organization are important symbolic gestures:

The public affirmations are those statements that are made by the heads of the organization, the things that the president, or the chancellor or the department head or the agency head needs to make. Now, they're not the things that are gonna make a difference, but they're things that let people know, 'Okay, you did that.' It's like 'talking the talk.' It doesn't necessarily mean that you 'walk the talk,' but you have to (do it), people want to know that you talk the talk."

Strategy E: Fact Finding

The last component that supports the first thrust, Multicultural Support Activities, is Fact Finding (Strategy E). Jackson says that this strategy also helps to create a climate that supports attending to social diversity and social justice issues in the organization by creating a forum for gathering essential information about the status of these topics in the system:

Fact Finding says...you need to provide a vehicle, mechanism, forum to hear what's going on in the system. Some people call them focus groups; some people call them dialogue groups...But groups are settings that allow -- usually it's the top people -- to hear the issues, complaints, worries of the targeted groups in the organization.

Jackson says that Thrust 1, Multicultural Support Activities, "are designed to establish a climate in the system for a level of awareness where the term 'diversity' and what it's about is not strange." He goes on to point out that while this emphasis on consciousness-raising workshops and tone-setting activities is an absolutely essential aspect of the MCOD process, this focus on awareness education is not enough to create complex cultural change in the organization:

The problem is that in a lot of cases, that's all that's done (awareness education activities). And the assumption is that by doing this, it will make a difference in the organization. And I think part of the MCOD piece is saying, 'No, that's not enough.'

That's not systems change. That's running programs.' Running programs won't make a difference.

As a result of their shared contention that awareness education is an insufficient means to sustainable organizational and social change, Jackson and Hardiman have included two other thrusts in their MCODE megamodel. With the help of the foundation established through the Multicultural Support Activities thrust, these two additional thrusts -- Multicultural Leadership Development and Multicultural Systems Change -- are able to be implemented and are what carry Jackson and Hardiman's work into the domain of systemic change.

Thrust 2: Multicultural Leadership Development

Jackson and Hardiman (1992a) say that Thrust 2, Multicultural Leadership Development is "the development of the members of the organization's 'leadership team'...so they can set and get out in front of the justice and diversity goals" (p. 2). The Leadership Team is what Jackson refers to as "the top of the house." He says this about the Leadership Team :

It's not the Human Resource people. It's the top of the organization. So this means the CEO and his or her direct reports. Or a college president and the deans. Or the director of an agency and the other agency heads and managers...It's the group of people, the team of people who are responsible for the organization's vision or actualizing the organization's vision.

Jackson explains that once some grass roots support has been built in the system through Multicultural Support Activities, leadership support also needs to be demonstrated. Therefore, this second thrust consists of helping the Leadership Team take public action:

It's doing some teaching, counseling, handholding, pulling along of leadership people to get out there in front of the issue and start making public statements in the organization about doing systems change and MCOD. And not only to make public statements but to take actions and to allocate resources and time and people to working at systems change.

According to Jackson and Hardiman, a critical task for the leadership group is to buy into the overall process. Hardiman explains that unless their buy-in happens, the MCOD process will be thwarted:

You can have implementation problems...There are times when you can't get the leadership to buy in. And at that point, while you are able to do some other kinds of work to keep things going, if the leadership piece is missing, I think that's going to be a block that will eventually allow you to get so far and no further.

In terms of this Multicultural Leadership Development Thrust, Jackson and Hardiman contend that it is imperative that the leadership group come together as an authentic team. Jackson explains:

In some organizations, the concept of a leadership team is a foreign concept...because often-times the team doesn't act as a leadership team. They act as a staff to the leaders, at best. They don't make team decisions. And I'm pushing the concept of a team because in order for this agenda to work in the organization, there needs to be more ownership than just at the very top. The people who report to the top need to own the agenda as well.

Once they have gained the top's agreement to participate in the Multicultural Leadership Development process, Jackson and Hardiman work with the Leadership Team in five areas that are designed to help this group acquire the skills necessary to

provide effective leadership around the topic of social diversity and social justice in the organization.

Strategy A: Personal Awareness

One of the five areas employed to help make the Multicultural Leadership Development Thrust happen, is Personal Awareness (Strategy A). Jackson describes this particular strategy as basic awareness education that is geared towards creating ownership of the diversity agenda by helping the Leadership Team understand who they are and what the organizational issues of social diversity and social justice are:

The leadership needs to do their own personal growth around the agenda. I'm amazed every time I get in front of these folks and find out that they've never even talked to each other about the subject that they are supposed to be leading in the organization. And they operate from the assumption that they each know what they are talking about and that they have the same perspective. And I generally have found neither of those things are true. They don't agree and they don't each share the same definition of what diversity is. So I think there's some education and personal awareness kinds of activities that need to happen with the leadership team.

Strategy B: Organizational Importance

In connection with helping the Leadership Team do their own personal awareness work, Jackson and Hardiman also help this group to understand the Organizational Importance of the diversity and justice agenda. This strategy, Organizational Importance (Strategy B), means helping the Leadership Team develop the ability to publicly speak to the relationship between the business agenda and social diversity, social justice and the MCOD process:

The (leadership) group needs to understand...what the organizational importance is enough so that they can defend it, present it, explain it and be questioned on it by people

they report to. The organizational importance of the diversity agenda...sometimes it's as simple as helping them learn how to do these Workforce 2000 raps...It's helping them know how to stand up in front of a group and explain to the group why they need to pay attention to diversity.

Jackson says that another key means by which the Leadership Team demonstrates that it possesses a good grasp of the Organizational Importance of the diversity and justice issue in the organization, is that the team is able to make clear public statements about its performance expectations around the agenda:

Another thing that Organizational Importance means is that they need to...make it clear what the consequences and rewards are in the organization for working the agenda. The punishment/reward system. Which is another way that the organization makes it clear that the agenda is important.

Strategy C: Multicultural Vision, Mission and Values Statements

The third strategy that Jackson and Hardiman utilize with the Leadership Team is what they refer to as Multicultural Vision, Mission, and Values Statements (Strategy C). Their belief is that it is important that the Leadership Team develop an understanding of how all three of these components impact, or are impacted by, diversity and justice issues in the organization. Their efforts in this arena are twofold. The first consists of helping the Leadership Team build a statement in each of these areas that consciously addresses diversity and justice issues in the organization. The second is to help the Leadership Team strategize ways to disseminate that information throughout the organization. Jackson explains that an important aspect of this Multicultural Leadership Development strategy is that the process of helping the Leadership Team acquire a sense of clarity about how these topics relate to diversity issues creates "another level of ownership" for the diversity and justice agenda in the organization.

Jackson and Hardiman include all three terms -- vision, mission and values -- in this strategy because they have found that there is a difference in how each of these statements gets heard and that some organizations utilize all three types, while others function with only one or two. Jackson defines vision as an ideal that is future-oriented:

Vision is your ideal view of what the organization should look like. And how does diversity fit into that. When we talk about vision, we are talking about the organization's view of itself, you know, time future. Some time way out there in the ideal world...The vision is what an organization could look like or should look like when it realizes its vision, which is more than just the MCOD vision.

Jackson differentiates the organization's vision from its mission. An organization's mission is its chief reason for existence:

Mission is, what is the organization's core purpose or reason for being? It's the business that it's in. It should also communicate how diversity and justice fit in the organization's purpose...It's mission, or its reason for existence, its purpose in the real world, in the real time, right here and now, is to deliver a product, a service. So the question that must be addressed in the mission statement is how diversity and justice serve and fit with those 'business' objectives in the way that the organization runs its business. So what I want to see in the mission statement may be...some statement about its concern for justice and diversity...At the mission level, they need to understand that in order to accomplish their mission that social justice and social diversity will make a difference. They need to know that they are not likely to reach their mission ignoring diversity and social justice.

Jackson defines values as the intangible qualities that guide an organization's behavior:

Those things that guide the way it (an organization) does its business or moves towards its vision. Those things that it believes in that sort of set the rubric, the

framework for what's thought to be the appropriate way to do business...The values are those things that guide the organization's behavior.

Strategy D: Support of All Multicultural Activities

The fourth strategy associated with the Multicultural Leadership Development thrust, Support of All Multicultural Activities (Strategy D), is a public action step that is specifically required of all the members of the Leadership Team. Jackson says that it is essential that "all the leaders, not just the titular leader, need to be ready, willing, able,...(and) very active about getting out there and sending the message that they support" multicultural activities. Jackson and Hardiman explain that this strategy entails demonstrating support for the diversity and justice agenda by physically attending and publicly affirming multicultural workshops and events. This allows members of the Leadership Team to use their organizational power and authority to support the organization's diversity and justice agenda and it helps to solidify the importance of this agenda in the eyes of other members of the organization.

Strategy E: Role Modeling

The fifth strategy related to the Multicultural Leadership Development thrust is Role Modeling (Strategy E). Jackson says that the Leadership Team "has to role model goodness...as each individual, in their own behavior, and in who they are as a group." He explains that this means that the Leadership Team needs to begin to publicly live the new values and behaviors that they have acquired through their own personal awareness work around social diversity and social justice issues:

And last, the Leadership Team needs to be a role model for diversity and social justice -- in their presence, in their numbers and in the way that they behave. And in order to do that, it's back to the first side of personal awareness which suggests that they

need to continue to work on their own personal awareness so that they can be good role models and they can know what they are not.

Jackson makes a point of saying that the most profound evidence of the challenge of role modeling is embedded in who the membership of the Leadership Team typically consists of:

But the hardest thing I think...around that piece (role modeling) is that most leadership teams are white men...they don't represent social diversity. When lower level managers feel like they are being pressured by members of the Leadership Team to work the numbers, so to speak, they often look up and who's at the top. I mean, it's a homogeneous club. And so the message loses some of its umph.

Jackson suggests that since it is artificial to think that termination is a solution to altering the make-up of who is on the Leadership Team and that it is a problem that those positions often do not experience fast turnover naturally, that the next best alternative is to bring diversity into the mix:

I say, 'well, your presence gives a message. And so, you are role-modeling by your presence, before you open your mouth, your investment in the issue.' So the question is, how do you modify it?...How are you seen as walking the talk?...Part of the role-modeling is role-modeling the willingness to learn and not be perfect...(And)...I think you commit to making sure that you bring the diversity into account, and then the other thing that you do is build structure, however permanent or temporary, but make sure that other groups that are not represented are in fact represented in significant ways.

All of the strategies associated with the Multicultural Leadership Development thrust are really about acquiring, developing, and demonstrating increasingly more profound levels of ownership in the organization's social diversity and social justice agenda. The

levels of ownership are personal and organizational. Personal ownership is about acquiring a deep sense of individual involvement in the issues. It is also about understanding the connection of personal self-interests to the issues. Organizational ownership refers to having a clear understanding of the relationship between organizational success and attention to social diversity and social justice issues, and to choosing to have diversity and justice related values help shape and guide how the organization functions. Ownership both prompts and requires action on a diversity and justice agenda.

Thrust 3: Multicultural Systems Change Process

The third thrust of the Multicultural Organizational Development megamodel is the Multicultural Systems Change Process. According to Jackson and Hardiman (1992a) this thrust is "an integration of what we know about the survey feedback process and multicultural change strategies that work" (p. 2).

This Multicultural Systems Change Process thrust represents a critical juncture in understanding the MCODE megamodel. It is in this location that MCODE embodies two functions. Here, it is still a megamodel, consisting of the MCODE vision and three thrusts that guide the change process. But embedded in this systems change piece is the Multicultural Assessment Strategy (Strategy B) that is in fact, the MCODE diagnostic tool.

To think of the strategies associated with this thrust as part of an organizational change process, it may help to visualize these strategies in terms of where their positions fall in the systems change process (Jackson & Hardiman, 1992a, p. 2):

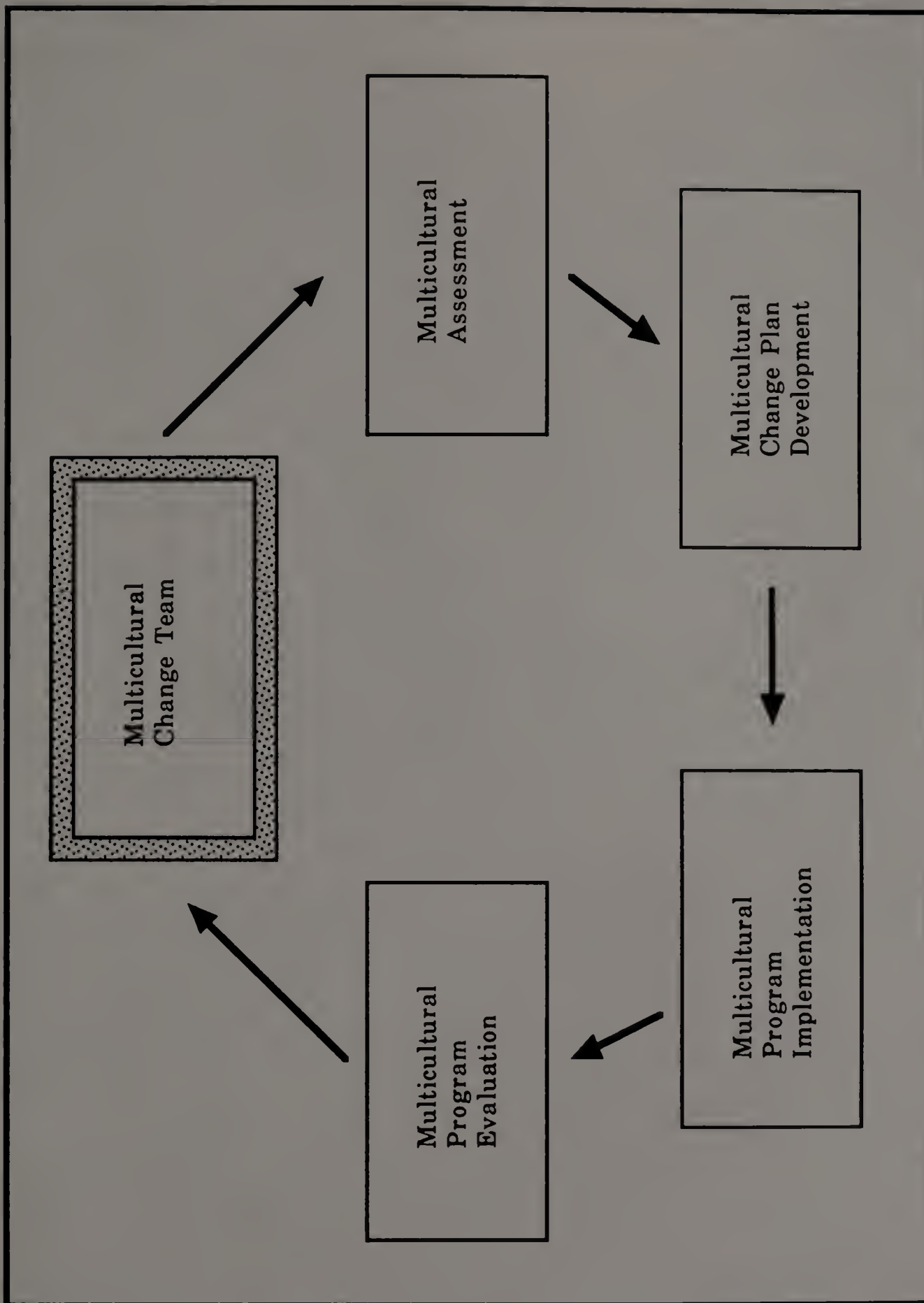


Figure 1.1 The MCODE Systems Change Process

Strategy A: Multicultural Change Team

The Multicultural Systems Change Process begins with the Multicultural Change Team (Strategy A). This team is distinctively different from the Leadership Team that was discussed previously in conjunction with the second thrust, Multicultural Leadership Development. The Leadership Team is made up of the most senior staff, those people in positions at the top of the organizational chart. The Multicultural Change Teams on the other hand, represent a cross-section of the organization. The membership of these teams includes representatives from all the different levels of the system and from as many different social identity groups as is possible. It is the Multicultural Change Teams that operationalize the MCOB systems change work in smaller segments of the organization.

These Multicultural Change Teams are what Hardiman calls the "internal change teams." She says that they consist of groups from each sub-unit of the organization that are given the opportunity "to do some of their own awareness work around oppression issues and diversity issues," are schooled in the MCOB process, and serve as an advisory or consultative body to their particular line of business in the organization. Hardiman describes Multicultural Change Teams as "one of the core and important pieces of our strategy" because they are the means by which people inside the organization are afforded the opportunity to do their own personal awareness work and the energy produced by that consciousness raising process is what fuels the systems change effort.

Theoretically, there is a Leadership Team and a Multicultural Change Team in each organization. In large systems however, while there is usually only one Multicultural Leadership Team in the organization, it is desirable that there be multiple Multicultural Change Teams. In systems that are large and sprawling, for example those characterized by a population in the thousands and which house separate companies or regional offices, Hardiman says that it may be appropriate to conduct a leadership

development effort with the senior staff at the regional or divisional levels as well as with the senior staff who head the overall company.

According to Jackson and Hardiman, in large organizations the MCOD change process is conducted in the smaller divisions of the system. Hardiman explains the reasoning behind this:

We've done work with General Electric and Dupont, which has 140,000 employees...if you are taking on a (system) that's like Dupont, you don't try to do MCOD with Dupont. You do it with smaller sub-groups of it because there is no meaning to Dupont. But there's meaning to the 14 companies that make up Dupont...and that way you can kind of get your hands around it.

Jackson says that doing MCOD in the smaller divisions of the system means accessing the whole system through its smaller working units:

I'm working on the whole organization, but it's broken into sub-pieces, because each department is going to have its own change team...The change process...happens at the smallest semiautonomous working unit in the organization, not the full organization. Like a department. Usually I limit it to a unit that does its own hiring.

Jackson explains that the reason he wants to see multiple Multicultural Change Teams in large organizations is because: "I want change teams for each of the businesses, not for...(the organization) as a whole because each change has to take place in the businesses, because each business is different, has a different profile."

In Jackson and Hardiman's schema, the Multicultural Change Teams are an internal mechanism that tap the real experts in the system (verses a consultant-driven and prescriptive process); provide ownership in the change process; and assure that there is someone in the organization who is sufficiently equipped to continue to see the change process through once the consultants leave (Jackson & Holvino, 1988a). Jackson and

Hardiman are very specific about the composition of Multicultural Change Teams. The pre-requisites for these groups are:

- The group size must be manageable (maximum 10 members).
- The team must include a cross-section (as much social diversity as possible) of all the levels of the system that includes the opinion leaders.
- The team must be made up of persons who are not hostile to the process.
- The team must be made up of persons who are available time-wise.
- The team must be afforded direct access to the top leadership and decision-making.
- The team must include at least one person who possesses positional power in the organization. (Jackson & Holvino, 1988a, pp. 33-34)

Hardiman highlights the importance of having people with positional power included in the make-up of the Multicultural Change Teams:

You need some people with power in this group. It is absolutely essential to stack the deck of internal change teams, to make sure that at least some of the people are senior V.P.'s. Because that's what makes it work, because of their positional power. It is really essential to have representatives of the leadership group because they give validity to the process, empower (the change team) and they represent the senior level of staff -- just as it's important to have people from the rank and file -- they all bring different things. It's particularly critical that the change team represent decision-making power and influence power.

Jackson and Holvino (1988a) have outlined the chief tasks of the Multicultural Change Teams as:

- Assist in assessing the multicultural status of the organization.
- Assist the organization in choosing the kind of multicultural vision that it wants.
- Assist in assessing the potential risks that the organization might face in working towards becoming an MCO.
- Assist the overall change effort within the goals and limitations of the organization itself. (p. 33)

Strategy B: Multicultural Assessment

The second strategy associated with this third thrust is Multicultural Assessment (Strategy B). Jackson and Hardiman begin an assessment of the organization as soon as they enter the system. Jackson says that this initial assessment is conducted to determine "what kind of work the organization is doing in each of these three areas" -- MCO Support Activities, MCO Leadership Development and MCO Systems Change. Typically, Jackson says that he and Hardiman find that the organization is "doing a lot of support activities...workshops and the like. They've done very little...leadership development, that is, building the consciousness of the agenda in the leaders of the system. And they've done none of the systems changing." Hardiman says that this initial assessment may include data that is gathered from observation, individual interviews, focus groups, surveys, and review of personnel files. The results of this initial assessment help Jackson and Hardiman determine which of their three thrusts they need to begin focusing on first.

Once a sufficient number of support activities have been conducted to establish a supportive climate and the Leadership Team has begun to be developed, Jackson and Hardiman launch the formal systems change work. As an aside, all of the work that Jackson and Hardiman do in all three thrusts, is in fact, systems change work because it has an impact on the system. However, until a condition of readiness has occurred, that

is, that the organization has developed a basic awareness that there are indeed social diversity and social justice problems in the system, and until the leadership has bought in on some level, the organization is not prepared to sign on and sustain an in-depth MCO change process. Therefore, what Jackson and Hardiman have labelled as the Multicultural Systems Change Process, is those components that are key to creating and sustaining organizational change once readiness has occurred around the diversity and justice agenda: the internal change team, organizational assessment, multicultural change plan development, change plan implementation and program evaluation.

A key diagnostic tool that Jackson and Hardiman use when they begin to work on the whole system, is to conduct with the help of the Leadership Team, an in-depth assessment of the organization's level of multicultural development. This multicultural assessment determines an organization's stage of development according to Jackson and Hardiman's six-stage monocultural to multicultural organization development continuum. The areas that are targeted for evaluation are the organization's values, personnel profile, technology, management practices and level of multicultural awareness and climate. These MCO Assessment Targets have been defined by Jackson and Hardiman (1990b) as follows:

Multicultural Values: The extent to which the organization has a belief system that is supportive of social justice and social diversity.

Multicultural Personnel Profile: The extent to which the organization actively engages in activities that ensure that it has a socially diverse workforce.

Multicultural Technology: The extent to which skill, style, physiological and credential requirements allow for the greatest social diversity possible in the workforce.

Multicultural Management Practices: The extent to which the managers in the organization are skilled at managing the multicultural workforce.

Multicultural Awareness and Climate: The extent to which the awareness and attitudes in the workplace contribute to a welcoming climate for members of all social identity groups (p. 6).

Jackson and Hardiman (1990b) have defined a three level, six stage assessment model that can be used to determine an organization's developmental position according to a range of responses to working a social diversity and social justice agenda. They have also developed a set of corresponding indicators that help to identify each stage. A macro view of the levels and stages of the MCODE Assessment Model is as follows:

Level 1: The Monocultural Level

Stage 1: The Exclusionary Organization

Stage 2: The Club

Level 2: The Non-Discriminating Level

Stage 3: The Compliance Organization

Stage 4: The Affirmative Action Organization

Level 3: The Multicultural Level

Stage 5: The Redefining Organization

Stage 6: The Multicultural Organization

Jackson and Hardiman (1990a) have defined the characteristics of each of the three levels and six stages:

Level 1: The Monocultural Level

Stage 1: The Exclusionary Organization.

The Exclusionary Organization is openly devoted to maintaining the majority groups' dominance and privilege. These values are typically manifested in the organization's mission and membership criteria.

Stage Indicators:

1. There are explicit statements made by the leadership that make it clear that social diversity in the workforce is not valued.
2. There are policies and practices that are intended to keep specific identity groups out.
3. There are skill, style and/or credential requirements that exclude members of specific social identity groups.
4. The performance appraisal system is intentionally designed and administered in a fashion that discriminates against members of specific social identity groups.
5. Bigoted attitudes are openly expressed and acted on in the workplace without negative consequences.

Stage 2: The Club

The Club describes the organization that stops short of explicitly advocating anything like the "majority" groups' supremacy, but does seek to maintain the privileges for those who have traditionally held social power. This is done by developing and maintaining missions, policies, norms and procedures seen as "correct" from their perspective. The Club allows a limited number of people from other social identity groups into the organization provided that they have the "right" perspective and credentials.

Stage Indicators:

1. Statements about the organization's values do not implicitly or explicitly suggest any interest in including members of diverse social identity groups into the workforce or, interest in attending to the discrimination in the workplace.
2. The personnel profile does not have any significant social diversity, and there are no initiatives in place that are designed to change that profile.
3. The skills, style and credential requirements give advantage to "majority groups."
4. "Non-majority" group members are allowed access into stereotypic roles as long as they don't "make waves."
5. Bigoted attitudes and behaviors are subtle, but visible and generally go unchallenged.

Level 2: The Non-Discriminating Level

Stage 3: The Compliance Organization

The Compliance Organization is committed to removing some of the discrimination inherent in the "Club" by providing access to members of social identity groups that were previously excluded. However, it seeks to accomplish this objective without disturbing the structure, mission and culture of the organization. The organization is careful not to create "too many waves" or to offend or challenge its "majority" employees' or customers' bigoted attitudes and behaviors.

The Compliance Organization usually attempts to change its social diversity profile by actively recruiting and hiring more "non-majority" people at the bottom of the organization. On occasion, they will hire or promote "tokens" into management positions, usually staff positions. When the exception is made to place a "non-majority" person in a line position it is important that this person be a "*team player*" and that s/he be a "*qualified*" applicant. A "qualified team player" does not openly challenge the organization's mission and practices and is usually 150% competent to do the job.

Stage Indicators:

1. The leadership makes explicit statements that indicate a strong commitment to increasing the social diversity in the workforce.
2. While the social diversity is increasing, the increase is often at the bottom of the organization or in support positions.
3. Non-majority people are expected to pick-up and adopt the skills and style that are acceptable in the "majority" organization culture.
4. Managers focus on making sure that they have the right number of people from "non-majority" groups in their organizations.
5. There is a prevailing belief that "non-majority" people are being given unfair advantage (reverse discrimination).

Stage 4: The Affirmative Action Organization

The Affirmative Action Organization is also committed to eliminating the discriminatory practices and inherent advantage given members of the

"majority" group in "The Club" by actively recruiting and promoting members of those social groups typically denied access to the organization. Moreover, the Affirmative Action Organization takes an active role in supporting the growth and development of these new employees and initiating programs that increase their chances of success and mobility. All employees are encouraged to think and behave in a non-oppressive manner, and the organization may conduct awareness programs towards this end.

Stage Indicators:

1. There are explicit statements that indicate a desire for members of all social identity groups to have an opportunity to be full contributors in the existing organization.
2. While there is a significant increase in the social diversity in the organization, the profile has not significantly changed in the "line of business" and "power brokering" positions.
3. There are training and mentoring initiatives designed to ensure the success of members of "non-majority" groups.
4. Managers seek out and are provided with training that will help them handle the unique situations that will arise in a multicultural workforce.
5. The interactions between employees is generally free of overt bigoted attitudes and behaviors.

Level 3: The Multicultural Level

Stage 5: The Redefining Organization

The Redefining Organization is a system in transition. This organization is not satisfied with just being "non-oppressive." It is committed to working toward an environment that goes beyond "managing diversity" to one that "values and capitalizes on diversity." This organization is committed to finding ways to ensure the full inclusion of all social identity group perspectives as a method of enhancing the growth and success potential of the organization.

The Redefining Organization begins to question the limitations of relying solely on the one cultural perspective as a basis for the organization's mission, operations, and product development. It seeks to explore the significance and

potential benefits of a multicultural workforce. This organization actively engages in visioning, planning, and problem solving activities directed toward the realization of a multicultural organization.

The Redefining Organization is committed to developing and implementing policies and practices that distribute power among all the diverse groups in the organization. In summary, the Redefining Organization searches for alternative modes of organizing that guarantee the inclusion, participation and empowerment of all its members.

Stage Indicators:

1. There are explicit statements made by the leadership that make it clear that there is a value for working toward the full inclusion of all social identity groups in a multicultural organization.
2. There is an active initiative to have full representation of all social identity groups at all levels of the organization.
3. The organization is working towards the inclusion of all cultural perspectives and styles of working.
4. There are training programs available to provide managers with the skills to fully capitalize on the resources available in the multicultural workforce.
5. The organization initiates and supports programs designed to ensure that members of all social identity groups feel like full citizens in a multicultural organization (pp. 1-5).

Stage 6: The Multicultural Organization

The Multicultural Organization reflects the contributions and interests of diverse cultural and social groups in its mission, operations, and products or service; it acts on a commitment to eradicate social oppression in all forms within the organization; the multicultural organization includes the members of diverse cultural and social groups as full participants, especially in decisions that shape the organization; and it follows through on broader external social responsibilities, including support of efforts to eliminate all forms of social oppression and to educate others in multicultural perspectives.

Stage Indicators:

1. The organization has a mission and value statement that expresses a value for the full inclusion of the cultural perspectives of members of all social identity groups.
2. There is representation of all social identity groups at all levels of the organization.
3. The organization fully incorporates compatible styles of getting work done from various cultures.
4. The organization management practices allow for the full realization of the strengths available in a multicultural workforce.
5. All employees feel like full citizens in the organization. (pp. 1-5)

(See Appendix I for an example of a self-administered questionnaire that Jackson and Hardiman have developed as a technique to help determine an organization's stage of development).

Strategy C: Multicultural Change Plan Development

After the Multicultural Assessment has been conducted Jackson and Hardiman work with the Leadership Team and the Multicultural Change Teams to develop a Multicultural Change Plan (Strategy C). If the system is large and involves multiple Multicultural Change Teams, change plans may be developed for each of the organizational sub-units that the teams represent. These plans outline each of the next steps that the organization needs to take in order to work towards fulfilling its vision of itself as a Multicultural Organization.

Strategy D: Multicultural Program Implementation and

Strategy E: Multicultural Program Evaluation

The fourth and fifth strategies associated with the third thrust, Multicultural Program Implementation (Strategy D) and Multicultural Program Evaluation (Strategy E) involve getting the change plan(s) underway that has been developed by the Leadership

and Multicultural Change Teams and then periodically evaluating its progress and impact.

The Jackson and Hardiman MCOB model is grounded in the assumption that an organization doing MCOB systems change work will need to cycle through the Multicultural Systems Change Process multiple times. Their estimate is that it will take about eighteen months to two years for an organization to cycle through a round of the Multicultural Systems Change Process. Jackson's comment on this timeframe is that:

I say two years, eighteen months to two years, to go through one cycle. And I think it has to happen in that amount of time because I don't think the system has the tolerance to wait ten years. And I don't think one cycle through that is going to make big systems change. But it will make enough change so that the system will feel like there's some kind of movement.

According to Jackson and Hardiman (1990c) there are three distinct sets of people who help to implement each of the three thrusts. Internal Human Resource professionals are the key players who help make the Multicultural Support Activities thrust happen. They either design and deliver these events or they invite external consultants in to provide Support Activities. The Leadership Team does the work for the Multicultural Leadership Development thrust. Their charge is to do their own personal awareness work. Jackson says that this usually entails the assistance of an external consultant since "it's really difficult for an internal consultant to work with the Leadership Team." The internal Multicultural Change Teams are the groups that initiate and see the Multicultural Systems Change Process through its cycles.

There are three distinct thrusts in the MCOB model. Jackson and Hardiman acknowledge that there is a fairly typical sequence to how they are implemented. Jackson describes this sequence as a staggered start:

You start the Support Activities...It can go on forever. Then once you get a good basic hold on that, you start the leadership. And while that's going on, at some point you are ready to start the change team stuff and so eventually almost all three are going at the same time. But they are sort of staggered in terms of when you start.

Jackson explains the reasoning behind working from Support Activities, through Leadership Team development to systems change:

You've got to have a good support base before you can do any of the systems change. You also need to have good Leadership Team support before you can do systems change. Without the good base of understanding what this thing is about, without some support from the leadership, you can't go mucking around in people's organizations.

Jackson and Hardiman are continuously expanding their thinking and practices related to their MCOD model. Recently, they developed descriptions of the competencies that are necessary for managers to be better equipped to manage a multicultural workforce (See Appendix J). They both contend that MCOD as a model, theory or practice, continues to be constantly evolving. They also both say that the MCOD process is a journey, not an end.

3. Case #2: Creating High Performing Inclusive OrganizationsSM

The Kaleel Jamison Consulting Group, Inc., take their name from their inspirational founder, the late Kaleel Jamison, who established the firm in 1970. Jamison was an OD consultant who "pioneered the strategy of using Affirmative Action as a springboard for improving organizational effectiveness" (The Kaleel Jamison Consulting Group, Inc., 1992b, Acknowledgements).

In the early 1970's, Jamison saw that human relations training programs that had been undertaken over the past decade by organizations in response to the moral and legal

imperatives of the times to address inequality and discrimination in the workplace, were not enough of a means to help white women and people of color fully contribute to and participate in organizational life. White women and people of color were entering organizations in increasing numbers, but their ability to move up the ranks in a fashion similar to their white male colleagues, was significantly curtailed by organizational policies and practices. In addition, Jamison saw that consciousness raising training sessions, left to the purview of Human Resource Departments, kept issues of social diversity and social justice separated from organizational performance and productivity, and business goals. In response, Jamison realized that in order to affect large scale complex cultural change in an organization, a full scale OD intervention was needed that addressed the system in its entirety. Thus was born her idea of systemic change as a means of dealing with social diversity and social justice issues. (The Kaleel Jamison Consulting Group, Inc., 1992b, pp. 39-40).

Miller, Katz and Buntaine joined KJCG in 1979, 1985 and 1986, respectively. They each have made significant contributions to the development of their firm's systemic change approach to address diversity and justice issues in organizations from the angle of promoting high performance and inclusiveness.

All three consultants of these consultants were instrumental in the evolution of the KJCG Developing High Performing Culturally Diverse Organizations model. This new paradigm, which they began to use extensively in the 1980's, reframed Equal Employment Opportunity/Affirmative Action (EEO/AA) work as Cultural Diversity work done from a systems perspective and it created the essential linkage of connecting diversity work to business performance (The Kaleel Jamison Consulting Group, Inc., 1992b). The KJCG(1992b) explain that their emphasis on Cultural Diversity is different from an EEO/AA approach:

EEO/AA was legislated out of social and moral justifications, whereas Cultural Diversity is grounded in a demonstrable 'business case' of competitive and organizational reasons. Cultural Diversity is proactive and performance-oriented. ...Cultural Diversity looks for value everywhere, and seeks to capture that value. Cultural Diversity focuses on all people in an organization: white men, white women, women and men of color, all nationalities and races, technical and non-technical alike. EEO/Affirmative Action targets specific groups...Cultural Diversity focuses on valuing people in organizations. EEO/AA focuses on distributing people in organizations. (p. 4)

This idea of developing a clear linkage between diversity work and business performance is an absolutely fundamental concept in which Miller, Katz and Buntaine ground their work. Katz and Miller (1988) explain:

How, indeed, could diversity be a focus if the core work of the organization is in disarray? An organization must be built on solid business purposes and practices before there can be a clear link to the importance of diversity and other key people related issues. (p. 41)

The KJCG (1991c) point to the following forces as some of the influences that help to inform the development of a solid rationale for developing a linkage between diversity and business performance:

Competitive Marketplace

- Global Markets
- Ethnic Markets
- Niche Markets Responding to Consumer Demographics (Age, Family, etc.)
- Supply Base Outside North America
- Business Partnerships (Licensees, Joint Ventures, etc.) Outside North America
- International Competition
- Sources of Financing Outside U.S.
- International Ownership Structure
- Acquisition Activity in North America

- Acquisition Activity Outside North America

Workforce Demographics

- Changes in Age of Workers
- Increasing Presence of Women
- Increasing Presence of People of Color
- Multiple Nationalities
- Multiple Languages Spoken
- Immigration
- Changing Structures of Employees' Families
- Utilization of Migrant Workforce

Organizational and Workplace Environment Issues

- Gap Between Worker Skills and Work
- Tension Between Functions/Organizations
- Overseas Operations
- Overseas R&D
- Recruiting Difficulties
- Attrition Issues
- Sexual Harassment Cases
- Low Internal Morale
- AA/EEO Compliance Problems
- Union-Management Issues

Social-Community-Civic

- Diverse Communities
- Corporate Citizenship Stressed in Community
- Employee Safety Issues
- Health of Various Employee Groups and Impact on Corporate Benefits, Costs
and Absenteeism (Alzheimers, AIDS, etc.)
- Quality of Health Services in Community
- Quality of Education in Community
- Economic Environment

(The Kaleel Jamison Consulting Group, Inc., 1991a, pp. 1-2)

As social diversity has become a reality in the workforce and marketplace, it has rendered the goal of creating social diversity in organizations, obsolete. In response, Miller, Katz and Buntaine have recently developed the most recent iteration of their model -- Creating High Performing Inclusive OrganizationsSM (CHPIOs) (The Kaleel Jamison Consulting Group, Inc., 1992b). The early KJCG EEO/AA and Cultural Diversity work that focused on helping white women and people of color gain access to organizations has evolved into a focus on inclusiveness, "an organizational vision and strategy...(that) does not single out any particular group, nor does it exclude any" (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 13).

Miller, Katz and Buntaine caution that their systematic change effort "is not a trivial undertaking...and generally takes a multi-year change effort" (The Kaleel Jamison Consulting Group, Inc., 1992, p. 3) that requires the following features:

- Leadership and modeling from top managers.
- Systematic evaluation of the existing work culture to identify needs and opportunities.
- A strategically planned and well implemented change effort that is appropriately funded and staffed.
- Linkage to and alignment with all the key components of the organization (mission, vision, core business values, strategic direction, infrastructure, success image and success measures, and external environment).
- Commitment from the top of the organization to invest in the process and its people.

(The Kaleel Jamison Consulting Group, Inc, p. 3)

The three phases of the strategic change methodology that Miller, Katz and Buntaine use to create HPIOs are grounded in classic OD interventions: Phase 1) Data Collection, Analysis, Diagnosis and Feedback; Phase 2) Strategy Development; and Phase 3) Implementation. Each Phase of the Creating High Performing Inclusive OrganizationsSM process has a set of primary tasks that are associated with it:

Phase 1: Data

Task A: Data Collection

Task B: Data Analysis and Diagnosis

Task C: Data Feedback

Phase 2: Strategy Development

Task A: Leadership Education

Task B: Development of a Business Case

Task C: Development of a Vision

Task D: Development of a Strategic Plan for Implementing the Vision

Phase 3: Implementation

Task A: Implementation of an Education Process

Task B: Implementation of Systems Change

Task C: Monitoring, Adjusting and Evaluating

Another way of thinking about these three components of the KJCG change methodology is that the first phase focuses on positioning the organization for change; the second phase involves developing a strategic plan for assisting the organization in becoming a HPIO, and the third phase consists of implementing the plan and then monitoring, adjusting and evaluating the change process (Katz & Miller, 1991, p. 31).

Katz and Miller (1991) note that there are specific requirements for the kinds of settings in which they employ this methodology:

The Kaleel Jamison Consulting Group's strategic methodology requires working in organizations with a 'four wall' identity . This definition fits organizations in which the senior leadership has profit or budget responsibilities and includes the critical people who determine the goals and culture of an organization. This could be an entire company, a division, strategic business unit or sector within a corporation, a government agency or a factory. Consultation is best done in close partnership with the senior leadership team and other leaders from the 'four wall' organization. (The Kaleel Jamison Consulting Group, Inc., 1992b, pp. 41-42)

Prior to implementing the first phase of their methodology, Miller, Katz and Buntaine require evidence from the organization's top leadership of their intent to support this particular systems change effort:

Having framed the intervention as a strategic cultural change effort, it becomes imperative that there be an appropriate commitment before any work is initiated. To collect data or begin planning is immature unless the system is prepared to commit to the work required. This commitment for change must be established with the top leadership. Once it is clear that the intervention is a serious one and has top management backing, the three phases begin: Data, Strategy Development, Implementation. (p. 42)

The three phases of the KJCG CHPIOs model and their corresponding tasks are described in the following paragraphs.

Phase 1: Data

Phase 1 of the KJCG change process is centered around tasks associated with gathering and handling data. The chief tasks of this phase are data collection, data analysis and diagnosis, and data feedback.

Task A: Data Collection

During this phase data on the status of diversity, justice and high performance in the system is collected through written questionnaires and oral interviews conducted in homogeneous focus groups and through a review of the Human Resource Systems. The questionnaires are designed to "help people focus on the issues...and to obtain numerical rating on human resources systems' helpfulness, to collect demographic information, and to verify that 'group think' hasn't occurred" (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 42). (For an example of this type of questionnaire, see Appendix K). The focus groups are "usually set up by same gender, race, sexual orientation, age, nationality, physical ability, function and level" and they are interviewed "in a process that is intended to create a safe setting in which people can share experiences and perceptions of the organization" (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 42).

The components of the Human Resources Systems that are reviewed from a social diversity, social justice and high performance perspective include:

- Recruitment, Hiring and Organization Chart
- Training
- Orientation
- Performance Appraisal
- Salary Administration
- Career Development
- Retention
- Promotions and Transfers
- Information Flow and Sharing
- Mentoring and Coaching
- Succession Planning
- Data Tracking Systems
- Community Interactions
- Rewards and Recognition

- Health Care Benefits
- Compensation

(The Kaleel Jamison Consulting Group, Inc., 1985, p. 31)

Katz and Miller (1988b) make a point of saying that it is essential that this data gathering process be handled with the utmost care:

Data gathering as a significant first step is not undertaken lightly and underscores the importance of the initial contracting work with the leadership. The sessions imply a commitment beyond asking questions to working through their solutions. The promise is that of a long-term change process. The data gathering process in which people are asked to be honest, experience trust, and witness a disciplined process lays a foundation for the change process ahead. (The Kaleel Jamison Consulting Group, Inc., p. 42)

Task B: Data Analysis and Diagnosis

Data analysis, diagnosis and feedback follow on the heels of data collection. Data analysis and diagnosis begin "with the work of distilling the data to identify key themes that cut across the organization as well as those which are specific to groups. This effort focuses on understanding and describing a clear baseline of the organization and its culture" (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 43). In the data diagnosis process, "the mission, vision, and strategic direction of the organization are scrutinized" (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 43) to determine if the organization does in fact possess a high performing work culture.

Miller, Katz and Buntaine use their "Characteristics of a High Performing Work Culture" model as a gauge. This model guides the diagnostic process by evaluating how well core organizational elements are aligned. The KJCG define these 10 core elements as:

1. An aligned focused organization.
2. Business partnerships.
3. The right people.
4. Every person having a part to play.
5. Informed people and in touch leadership.
6. Leadership and followership that encourage trust -- push back -- trust.
7. A process for dealing with conflict.
8. Encouragement of people putting stakes in the ground and moving them.
9. Grace.
10. Constantly creating opportunities for people to be empowered, and to have fun.

(Miller & Schnidman, 1988, p. 22)

(See Appendix L for a more in-depth description of each of these elements).

The KJCG specify that of these 10 characteristics, the most essential pre-requisite for developing a high performing inclusive work culture is the aligned focused organization:

An aligned focused organization has linkage and integration of strategic initiatives to the mission, the vision, the external environment and the internal workings of the organization. The key elements of the organization are consistently directed towards achieving the goals of the organization. This results in synergies for the organization that are much greater than the sum of the individual elements. An aligned focused organization is the most important characteristic for achieving a high performing work culture...Achieving alignment and focus is no simple task, however. It requires systematic evaluation of each component of the Aligned Focused Organization Model...thoughtful planning and implementation, and genuine commitment from people in the organization. (Miller & Schnidman, 1987, pp. 22-23)

Task C: Data Feedback

After data collection, analysis and diagnosis have taken place, feedback of raw data, emergent themes and consultant recommendations for next steps occurs with both the top leadership and the rank and file of the organization:

The complete 'raw' data, the themes that emerge from the data, key issues facing the organization, and a series of recommendations are shared with the top leadership team in a feedback and planning session. The people of the organization receive feedback on the data gathering results through communications from the top leadership team and the consultants about the themes, recommendations and actions to be taken immediately, and strategies for long-term change. (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 43)

The KJCG describes this juncture as a crucial point for demonstrating to the top leadership that this organizational change endeavor is a client-consultant partnership, rather than a consultant-driven and prescriptive process:

Presenting and 'handing off' the data to the top leadership, is a complex process of both informing the management about its organization and of helping the leadership assume responsibility for the perceptions of life in the organization. This is an intense and pivotal experience. It is the first point at which the consultants must with great care 'return' expertise to the clients. Crucial in this work is the partnership between the client and consultants. At all times, the client must feel both supported and nudged by the consultants. (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 43)

As a part of the data feedback process, a key task for the top leadership is to match the data that has been gathered with the organization's level of mono or multiculturalism. Katz, Miller and Buntaine use the KJCG Path model to do this assessment. The Path from a Monocultural Club to a Culturally Inclusive Organization is a model that has been

adapted by Katz and Miller from the Racial Awareness Development in Organizations model that they credit Bailey Jackson, Rita Hardiman and Mark Chesler with having originally developed in 1981 (Katz & Miller, 1986). Like the Jackson and Hardiman MCOD Assessment Model that it reflects, the KJCG Path model depicts a set of six assessment stages (See Figure 2.2). The KJCG uses the Path model to help an organization determine its level of development along a continuum that stretches from the exclusivity of monoculturalism to the inclusivity of multiculturalism (Katz & Miller, 1986).

This model was originally developed by Bailey Jackson, Rita Hardiman and Mark Chesler (1981) "Racial Awareness Development in Organizations" and adapted in 1986 by Judith H. Katz and Frederick A. Miller, The Kaleel Jamison Consulting Group, Inc.

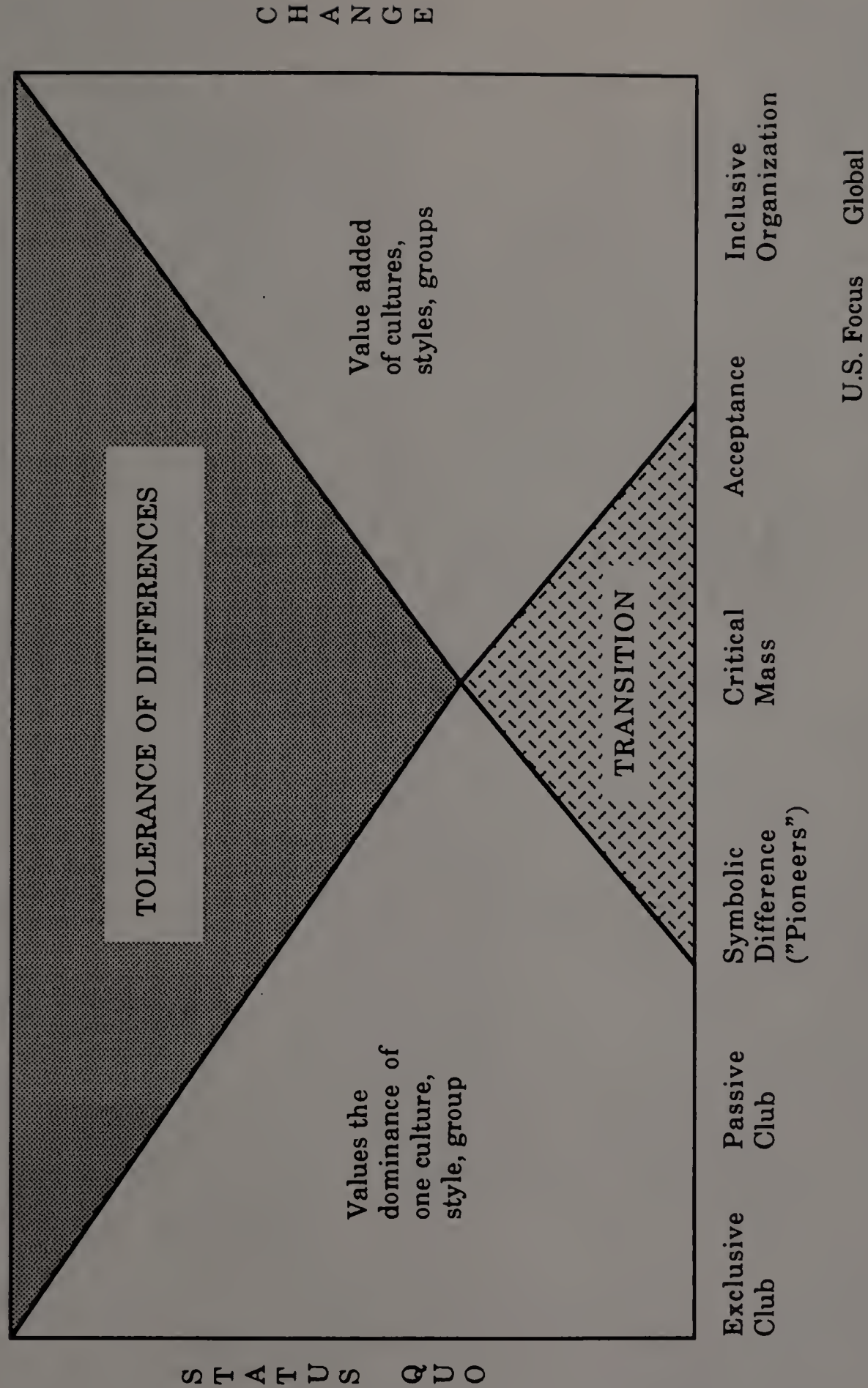


Figure 2.2 The Path From a Monocultural Club to a Culturally Inclusive Organization,
Judith H. Katz and Frederick A. Miller

The monocultural to multicultural continuum represented on the Path model is used by Miller, Katz and Buntaine in the same fashion that Jackson and Hardiman use their MCOD Assessment model. Both models are diagnostic tools that are designed to establish where an organization falls on the mono to multicultural scale and to create a means for the top leadership to both understand the status of their organization and to develop strategies for next steps.

Phase 2: Strategy Development

Phase 2 of the KJCG change methodology is Strategy Development. It involves four primary tasks -- awareness education of those in top leadership positions, development of a business case, development of a vision of the organization as a High Performing and Inclusive Organization and development of a strategic plan for enacting that vision.

Task A: Leadership Education

Concurrent with the data collection, analysis, diagnosis and feedback processes of Phase 1, Miller, Katz and Buntaine conduct the Leadership's Education Series and begin to develop forums that insure that everyone in the organization is included in the change process (The Kaleel Jamison Consulting Group, Inc. 1985) The Leadership's Education Series is an intentional education process that is focused on the top leadership and which is intended to develop a leadership group to guide the cultural change process.

Buntaine says that since the top leadership is typically predominantly white and male, white women and men and women of color, who are high performers from positions as high up in the organization as possible, are invited to participate in the process in the role of learning partners. Buntaine explains that these partnerships are powerful learning experiences, especially for the top leadership:

They (top leadership -- predominantly white and male) think this is a sort of helping hands philanthropy, you know, kind of pull others up by their bootstraps scenarios and then we have to say, 'No, it's not. It's about running your organization better'...The place that seems to hook them is not us telling them things but actually their forming partnerships with people inside their own system who they come to care about. And then seeing that those people lead a different life inside that system than they do -- saying 'God...why is that happening? It's not right, doesn't make sense...You're as good as I am. Why are you paid less? You're as good as I am. Why didn't you go as far?' And they start to understand the concept of having privilege. And then they may even start to identify ways in which they have cut off aspects of themselves as a price of inclusion.

Katz adds that these learning partnerships help reframe notions of power from a win-lose perspective of power as dominance, to a win-win perspective of power as partnership and empowerment:

Power has historically been seen as a one-up, one-down (relationship). A scarcity model. I think there's been more and more of a move to look at a win-win...Power and partnership actually go together...I think a very different model of power is emerging...a model of power which is empowerment...that is power that is nurturing and integrative that creates synthesis...We've bought into the notion that there's only one form of power...for me, partnership means that we're both invested in success and the outcome. And that we both play a role in achieving that success. And I think the big shift in organizations is not that somebody's doing it to somebody else, but that we have to join together to make it happen.

The Leadership's Education process takes approximately 12 to 18 months to complete. It consists of a series of residential workshops on the added value of cultural diversity, race and gender issues, addressing issues of oppression and eliminating barriers, teambuilding, building an inclusive workplace, and workplace partnerships. The data feedback session occurs early on in this educational process and the development of next steps, or the organization's strategic plan for becoming an HPIO, wraps it up. During

this phase, people from all levels of the organization are provided a means to begin to be involved in the change process through the opportunity to participate in networks that are developed for women, blacks, supervisors, and other employees (The Kaleel Jamison Consulting Group, Inc., 1986).

Task B: Development of a Business Case

As a result of Phase 1 and the education of the top leadership, an organization immersed in a KJCG change process has been well-positioned for change. An expanded leadership group that is diverse by race and gender has been developed and is equipped to embark on the processes of developing a vision and strategic plan that define the organization's next steps to enact an agenda aimed at becoming a HPIO:

At this point, the management has the information to support the development of a strategy and action plan. The data feedback has provided themes and recommendations which are sensitive to where the organization is and what specifically would be useful undertakings. The Path model has pointed out the future work that is required. The Characteristics of a High Performing Work Culture model has identified possible holes in the organization's overall direction. (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 44)

One of the chief tasks of this stage is for the leadership group to develop a clear business connection to their diversity agenda. This is an important strategy because this link clarifies the inherent connection between developing an inclusive workplace and achieving a high performing organization:

The top leadership group finds it useful to develop a clear business case which is a thorough discussion of the business reasons why an inclusive culture is necessary. This work is the foundation for managers throughout the organization to understand how diversity ties into the performance of the organization. Drawing the connection between the change effort and the success of the business and its competitive status

builds enthusiasm and support. A business case analyzes the links between the capacity and skills of a vibrant inclusive organization to its high performance and to the bottom line. The business case positions the organization well within trends that are impacting it internally and externally. Inherent in the business case are a) the issues of the environment and the community in which the organization exists, b) the demographics of the workforce itself, c) the marketplace, customers and competitive environment, d) the stockholders and other constituents. (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 44)

Task C: Development of a Vision

The combination of data feedback and development of the business case helps the leadership group acquire a sense of where the organization currently stands around a diversity and justice agenda. It is this sense of understanding where the organization is and where it could go in terms of becoming a HPIO that helps shift the leadership's view of the organization from a deficiency model that regards the very presence of diversity as a deficit, to an asset model that regards diversity as a value-added that enriches the workplace, helps the organization become more attuned to the marketplace, and which supports the creation of a competitive edge. This is where the seeds are contained for the development of a vision of what the organization might look like as a HPIO (The Kaleel Jamison Consulting Group, Inc., 1992b).

This concept of "value-added" is a key concept that Miller, Katz and Buntaine promote in their work. Katz defines value-added:

Historically we have looked at people who are different...we have valued our sameness versus valued our differences...the differences were seen as getting in the way of the product or the way of decision-making, that the minority was often wrong. As opposed to now, where I think the value-added dimension comes in, is that the differences bring something to the table that we might not have. And so, when we're talking about the value-added of diversity,...it's through those different perspectives. It's through those different cultures; it's through those different approaches, that

organizations can gain more. That if we all see the world in the same way, we may be missing some very valuable information, very valuable perspectives, and very valuable ways of going about developing products...It's being able to see that because you all see the world from a different point of view,...(that's that what) opens up the wealth of possibilities. That's what's different. That's what the value-added is.

Task D: Development of a Strategic Plan for Implementing the Vision

Once the second primary task of this phase is in place, development of a HPIO vision, it is time to undertake the third chief task of strategic planning. This task becomes the means by which the organization "can close the gap between the current reality and the vision" (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 45). The content of this strategic plan consists of "increasing awareness throughout...(the) organization, to create skills, to institutionalize changes and to monitor the effects of these efforts throughout the organization over time" (The Kaleel Jamison Consulting Group, Inc. 1992b, p. 45). Some of the possible components for this strategic plan are:

- Educational events for (the) total workforce in the behaviors necessary and opportunities available in a High Performing and Inclusive Organization.
- Enhancement and creation of necessary human resource systems that fully support a High Performing and Inclusive Organization and that hold supervisor and manager accountability.
- Continue to strengthen and expand professional and personal supports (aka: networks).
- Develop reward systems and a new culture and values.
- Develop internal resources.

(The Kaleel Jamison Consulting Group, Inc., 1985, p. 31)

To support the strategic plan and to help persuade other members of the organization of the importance of becoming a HPIO, Katz and Miller (1988b) explain that it is important that the leadership group role model behaviors that fit the values of this new vision:

Parallel to the strategic plan is an overt process by which the leadership confirms its role in the cultural change. By modeling the intended changes and by behaving in a consistent manner, the leadership group lends important energy to the change effort. Committing resources and integrating the effort for high performance and inclusion with other major business and strategic initiatives is critical work. (p. 45)

Phase 3: Implementation

Phase 3 of the KJCG change methodology is Implementation. This phase entails two chief tasks -- an education process for the total organization and actual systems change.

Task A: Implementation of an Education Process

Katz describes the education process as one in which she and her colleagues "get people to really understand in their 'being' what oppression means. .The real issue is, to build a common understanding of the impact of oppression and to create a non-oppressive workplace which is inclusive."

Katz and Miller (1988b) describe their education process as having two essential objectives -- production of a heightened awareness of systemic barriers and an increase in the kinds of skills that are necessary for functioning in a HPIO:

The educational process has two critical goals: one is to heighten people's understanding of the barriers and blocks in the organization at the individual, group systemic and societal levels and; the second is to develop the skills to lead, work and partner in a workplace that is both high performing and inclusive. The key to dealing with organizational blocks is to not only change organizational policies and practices, but to increase people's sense of empowerment and ability to work in a high performing manner in their work teams and within the systems. (p. 45)

More specifically, the skills instruction that takes place during the education sessions involves the following kinds of topics:

The skills and methods imparted include clear and direct communications, conflict resolution, self-disclosure, listening and risk taking skills. There is a focus on team development, understanding the 'isms' that are affecting the people in the organization, and building partnerships which realize the added value of inclusion. (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 45)

Katz and Miller (1988b) describe the events associated with the educational process as "intense, residential, often the start of a long-term personal and professional education effort that are attended by a group of people that includes the top leadership and a significant portion of learning partners which represent the new and changing workforce" (p. 45). During these educational events the "emphasis is placed on learning about the added value that differences bring, creating a safe space to practice new skills and to develop and prepare the leadership group for the change effort" (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 45)

Katz and Miller (1988b) say that their education process entails neither a "punitive or guilt-producing model. It seeks to uncover the value of all people" (p. 45). They also specify that it "is not a 'cascading' model which provides training by external consultants from the top down through the organization" (p. 45). Instead, they describe their educational model as one which is intended to train those individuals who will really operationalize the change process:

The expectation is that the education of leaders and learning partners throughout the organization serves the purpose of educating them on the issues and ideas of diversity as well as challenging them to model new ways of working. All the people who participate become role models and ambassadors for the change effort and the new behaviors. Line and staff managers who have a clear direction and can model the

new culture themselves are the ones who must move their organizations. The education work, in short, is a time of transferring skills and challenges from the consultants to the organization. The second step of this process is also to assure that there are internal resources trained who can provide ongoing support to the organization's learning. (p. 46)

Task B: Implementation of Systems Change and

Task C: Monitoring, Adjusting and Evaluating

The final primary tasks of the Implementation Phase are operationalizing the actual systems change and then monitoring, adjusting as needed and ultimately evaluating the process. Katz says that there are three things that have to change in a system:

The three things that have to change in a system are: The culture has to change. In other words what's valued. How the organization thinks of itself...The policies, practices and structures need to change so that the organization operates in ways that support an inclusive organization. And the third thing that has to change is that people need skills and education because most of us don't have the level of skills of understanding what the issues are, what behaviors are appropriate, and how to be...effective in a diverse organization.

These systemic changes are necessary to create the aligned focused organization which Katz and Miller (1988b) have specified is the necessary foundation upon which a sustainable diversity effort must be built:

Positioning Human Resource systems for regular creation, enhancement and review at all levels is the largest part of this systems change effort. Among the tasks is the work of assuring that compensation and benefits systems support, assist and encourage the new values of the organization. Along with this is positioning the organization for the future through the necessary recruitment, hiring and professional development work. Training and orientation is critical in helping organizational members integrate the new culture. New systems also need

developing. Networks can be created to allow a place for groups of people to practice their new skills, support each other, and create safe space for themselves. Mentoring programs can also be created consciously to help develop people and support the new posture of the organization that encourages, nurture and values everyone. Ongoing processes that reinforce the rigor and value of these systems are important. Systems need to be created to hold people accountable for the changes through performance reviews and associated reward processes. Routine monitoring, adjusting and evaluating must support ongoing improvement. (pp. 46-47)

The map that Miller, Katz and Buntaine have laid out as their change process is not meant to imply that an organization eventually arrives at a final destination as a result of successfully tackling each of the three phases that have just been described. Instead, they recommend thinking of their strategic cultural change process as a journey that is best represented by a learning to learn posture:

In struggling to adjust and recreate themselves, organizations learn quickly that they do not arrive at a final destination in which their culture is fixed, inclusiveness is appreciated, and high performance is a given. Instead, the work of reaching for inclusiveness and high performance is another form of moving an organization forward by encouraging it to develop healthy skills at communicating, being flexible, learning and adapting. The environment will also be dynamic and in flux. 'Permanent white water,' a term Peter Vaill coined, aptly describes where organizations are. Instead of planning to move from solution to solution, organizations can guarantee themselves more success if they internalize the ability to adapt and be constantly in a learning posture. Inclusiveness demands and requires a willingness to be a constant learner, always growing. (The Kaleel Jamison Consulting Group, Inc., 1992b, p. 47)

4. Case #3: Managing Diversity

Similarly to Jackson and Hardiman's descriptor Multicultural Organizational Development, Managing Diversity is a referent that really describes two things. It is both

the overarching, long-term, organizational development process aimed at creating cultural change in organizations that Cross uses to ameliorate institutionalized racism and sexism, and it is the title of the three-day workshop that she employs to provide education and awareness about issues related to race/racism and gender/sexism. The Managing Diversity workshop is a component of her long-term Managing Diversity cultural change process.

Cross has commented that she sometimes wishes that she had titled her cultural change process and her key training workshop something other than Managing Diversity:

Unfortunately, I wish I'd thought of something more descriptive...that more describes what we are doing...I'm sorry that it's called Managing Diversity because people often hear 'managing diversity' as 'managing us, meaning 'managing the diversity' -- people of color and white women...It really, for me, means a very different thing. It means managing their own racism and sexism. It means managing the policies and practices. It means managing the resistance of white men to change..and white women...who resist most, (who are) lower down in the organization. It means managing the culture...it's too late, I think, to come up with a different name. I mean, if I change names in midstream, I would loose something.

Cross describes her company as "an organizational development consulting firm." She says that "Managing Diversity is a melding of OD and the amelioration of racism, sexism and other forms of oppression." While she says that her work is grounded in OD concepts and methodologies: "I really think that what we're doing is we are applying in a very practical way, all the theoretical stuff that came out of the human interaction movement and the O.D. field," she also says that she believes that the scope of her work is broader than the scope of more traditional OD.

As an overarching OD intervention, Cross (1991b) describes Managing Diversity as an organizational change process:

Managing Diversity is a change process designed to provide organizational renewal and maximum use of human resources through the removal of individual, group and organizational barriers which prevent full utilization of all employees...The Managing Diversity process is an intervention focused on improving management practices, impacting organizational norms, and changing practices and structures which create barriers and underutilization of human resources. (p. 81)

Cross says that she tells potential clients that Managing Diversity is a long-term culture change process, the implementation of which is measured in years: "I'll say it will take ten to twelve to fifteen years to do. It's a long-term process. We can't expect results right away. You'll begin to see things happen, but this is fundamental work at the core value." She (1990b) also says that Managing Diversity is an intervention that is focused on the management group which is predominantly white and male:

The intervention, Managing Diversity, is focused on the current group of white male managers who have inherited an organization which reflects the socialized values and norms of white supremacy and patriarchy and which is managed from the top down through other white men, yet which has a work force which is approximately 50% other than white male. (p. 1-2).

According to Cross, Managing Diversity - the cultural change process, is not so much a rigid formula that consists of a neat series of components for organizational change, as it is an organic process that is customized to the needs of each individual organization. Cross explains: "We believe that you do anything you can to solidify the growth and the change back in the organization. So we have companies that look very different in the process. (We do) whatever we can design, come up with, get support for."

There are three phases to Managing Diversity as a long-term OD intervention. Frost and Razak (1991a), two members of the Elsie Y. Cross Associates network, have defined

the Managing Diversity process which encompasses these three phases. They describe the Managing Diversity process as:

A long-term, strategic process which is focused on getting full leverage from employee participation in awareness and education events; increasing the resources available to internal line managers and human resource professionals; and ensuring that manager competencies in Managing Diversity are linked up with required systemic and culture change. (p. 5)

Frost and Razak (1991a) describe the process of Managing Diversity as a continuum of phases and stages that "overlap and build one to the other" (p. 5):

The process of change involved in Managing Diversity is a sequence of broad phases. Each phase encompasses key stages towards the institutionalization of a new culture which will support a diverse work force. These phases and stages form a continuum which describes the key elements of a successfully managed culture change and provides a tool for planning, monitoring and evaluating the progress of the effort. (p. 1)

Razak (1992) says that the developmental continuum represented by these three phases is also used by Elsie Y. Cross Associates, Inc. to calibrate where an organization is in its change process and to indicate to a client where they will be heading next. Frost and Razak (1991b) note that each phase of the Managing Diversity change process is "analyzed using the Dimensions of Change Grid" developed by another Elsie Y. Cross Associates, Inc. staff member, Dr. Kate Kirkham:

BREADTH OF AWARENESS

D
E
P
T
H

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R
S
T
A
N
D
I
N
G

	Individual	Group	System
Ideas			
Behaviors			
Attitudes			
Feelings			
Core Values			

Figure 3.3 The Dimensions of Change Grid

Kirkhams's(Elsie Y. Cross Associates, Inc.1992, p. 5) grid explores two dimensions of diversity: "1) the Breadth of Awareness of the complexity of the issues and 2) the Depth of Understanding or insight which exists" (Elsie Y. Cross Associates, Inc., 1991, p. 53). The Depth of Understanding dimension evaluates ideas, behaviors, feelings and core values in each of the Breadth of Awareness domains that exist within the organization -- individual, group and system. The Depth of Understanding dimension "depicts the range of responses individuals have about the issues: cognitive, behavioral (insight into their actions), emotional and understanding of core values" (Elsie Y. Cross Associates, Inc., 1991, p. 54).

Frost and Razak (1991a) have outlined the three phases of the Managing Diversity culture change process and their corresponding stages as follows:

Phase 1: Start-Up

- Stage 1: Initial Problem Identification
- Stage 2: Education and Awareness
- Stage 3: Organizing and Implementing

Phase 2: Capacity-Building

- Stage 4: Day to Day Application
- Stage 5: Organizational Culture Review

Phase 3: Institutionalization

- Stage 6: Culture Shift
- Stage 7: Skills and System Shift (pp. 1-7)

Phase 1: Start-Up

Phase 1 Start-Up activities and events "create an awareness of the issues associated with a diverse work force and develop commitment to address them" (Frost & Razak, 1991a, p. 1). Frost and Razak (1991a) comment that:

This phase requires that all employees and especially managers and supervisors become aware of their own attitudes and behaviors towards those who are different by race and gender; the behavior of groups and people who discriminate against other groups; and the way an organization's policies and practices and its culture perpetuate or systematize the patterns of racism, sexism and other forms of discrimination. This work takes places through several stages. (p. 5)

Stage 1: Initial Problem Identification

The first stage, Initial Problem Identification, is really a data collection and analysis stage:

During this stage needs at the individual, group and systems level are identified through: focus groups/sensing meetings; review of EEO/AA action data; turnover rates by race/gender; observation of day to day relationships; and initial policy, practice and procedure review. The outcome of this stage is expanded awareness of the problems generated by a diverse work force and a data base to be used in developing strategy for Stage 2. Information from this stage serves as a baseline from which to assess progress. (Frost & Razak, 1991a, p. 1)

Stage 2: Education and Awareness

According to Frost and Razak (1991a) Stage 2, Education and Awareness, is typified by "workshops, briefings, publications, sensing meetings, one-to-one cross race and gender discussions, and staff discussions, which increase the breadth and depth of understanding of the problems of race and gender in the workplace" (p. 1). They (1991a) have described the primary activities of this stage as: "During this stage organizations struggle to bring awareness into action. Action and advisory groups are formed and begin exploring new operating norms for working together" (p. 2).

Frost and Razak (1991a) describe the outcomes of Stage 2 as:

- Understanding of individual bias/prejudice and how they operate in the workplace.
- Awareness of group level oppression.
- Increased awareness of the role procedures, policies and practices play in oppression.
- Increased individual commitment and action to address oppression in the workplace. (p. 2)

Frost and Razak (1991a) have also noted that Phase1 is most successful when "top management and line managers are involved in the planning, orientation, initial workshops, and assume responsibility for articulating the vision and business reasons for taking on this work" (p. 5).

Stage 3: Organizing and Implementing

The third stage, Organizing and Implementing, results from "broadened support for the intervention and the need for focused attention to local work place issues" (Frost & Razak, 1991a, p. 2). This stage is "directed towards adding structure, planning and problem solving to the intervention" (Frost & Razak, 1991a, p. 2). Examples of the organized groups which are at work during this stage include: "Action teams, task forces, formal champions groups, (and) race/gender support groups" (Frost & Razak, 1991a, p. 2). Frost and Razak (1991a) describe the primary activities of these groups as:

- Examination of selected policies, procedures and practices -- work and family; pay and equity, hiring and promotions, etc.
- On-going awareness and sensing efforts through briefings and meetings with additional levels and units of the organization.

- Advice/recommendations to senior management regarding changes.
- Additional education to deepen and broaden understanding of the group and systems level issues. (p. 2)

Frost and Razak (1991a) suggest the following indicators for Stage 3:

At the end of this stage corporate and division vision/mission statements evolve. The development of a critical mass and the commitment to action at the systems level sets the stage for building skills, policies and awareness that characterizes the next phase of the process. (pp. 2-3)

Frost and Razak (1991a) have also noted that "accountability and commitment of senior management are critical at this stage" (p. 2).

Phase 2: Capacity Building

Phase 2 Capacity-Building builds on the awareness and commitments developed during Phase 1. Frost & Razak (1991a) say: "Phase 2 overlaps the initial phase and is an outgrowth of the sensitivity and awareness developed there...During this phase, the concepts of Managing Diversity are incorporated into on-going activities of the organization" (p. 6). They also say that this new sensitivity and commitments are used to help members of the organizational system "build the capacity to decide what to do; develop observational, managerial and communication skills to continue the process; and review systems policies, practices and procedures" (p. 3). More specifically, Phase 2 focuses on a detailed review of the system as it relates to issues of race/racism and gender/sexism:

Phase 2 will assist managers, supervisors and others in the examination and change of policies, practices and day to day systems. Data for these changes comes from

workshop recommendations, committees, formal data gathering, (and) follow-up meetings, all of which are designed to work on systems such as performance review, organizational audit, recruiting and mentoring. (Frost & Razak , 1991, p. 6)

Frost and Razak (1991a) describe the chief activities of this stage as: "Additional awareness training; skills training in managing change, leadership and coaching; expansion of champions, and the revision of individual policies. Critical mass continues to build and is applied to address issues at the local and individual level" (p. 3). They also note that "the implementation procedures of Phase 2 need to be monitored by top management, in order to provide the resources and to support the change effort" (p. 6) and that this Phase is most successful "when internal champions provide leadership for examining policies and practices and giving direction about how discretionary power can create a different outcome for those who are different by race and gender" (p. 6).

Stage 4: Day to Day Application

According to Frost and Razak (1991a), the fourth stage, Day to Day Application, continues to build awareness development and encourages the examination of organizational policies and procedures:

During this stage individuals work to find out more about different others in the workplace and to confront race and gender situations. Action and support groups are empowered to identify policies and procedures which may be inconsistent with new attitudes regarding affirming others and utilizing resources across differences. (p. 3)

The outcomes for Stage 4 are described by Frost and Razak (1991a) as:

- Development of coalitions to address problems.
- Recommendations for improvement/correction of some policies and procedures.
- Increased skills on (the) part of individuals to dialogue across race and gender.
- Identification of management skills needed to manage diversity. (p. 3).

Frost and Razak (1991a) contend that at this stage, "as a result of successful efforts at day-to-day application, commitment to the process is expanded and the need for broad cultural change becomes clear" (p. 3).

Stage 5: Organizational Culture Review

According to Frost and Razak (1991a) the fifth stage, Organizational Culture Review, actually "begins Phase 3" (p. 6) and consists of a detailed analysis of the total system:

At this stage the total system is analyzed to define barriers and enablers to individual, group and corporate success. These factors are coded by race and gender and action groups determine those most prevalent in the organization.

Sources for these enablers and barriers include:

- All formal and informal rewards and recognition systems;
- Informal relationships and communication patterns;
- Work climate;
- Decision making;
- Company image;
- Treatment of employees;
- The prevailing 'image of success.' (p. 6)

As the prevalent barriers and enablers of the culture are identified, action groups made up of hierarchical and diversity cross section(s) identify new cultural norms. The norms act to eliminate barriers and give everyone access to enablers. Plans for

changing the culture are prepared as the bridge to the next Phase. (Frost & Razak, 1991, p. 3-4).

Phase 3: Institutionalization

Frost and Razak (1991a) say that Phase 3 builds on all the previous work that has occurred within the organizational system and accomplishes the shift to the new culture:

Phase 3 continues the process of learning about the organization's culture -- defining the values and norms which are embedded in culture; deciding which norms, expressed as behaviors create and maintain barriers to people of color and white women and provide real advantages for whites and men. The culture -- the norms, values, beliefs, role models, artifacts, informal rules, behaviors, etc. -- will need to be defined...Mechanisms will be designed to identify and implement new values, norms and behaviors where indicated. Managers are then developed who can articulate and model the new culture. (p. 7)

Frost and Razak (1991a) also say that Phase 3 equips "managers with the skills to manage the new culture" (p. 4).

Frost and Razak (1991a) make two important observations about Phase 3 and the cultural change that takes place during it. They point out that "central to the success of this shift is the active involvement of all managers in understanding and accepting the new norms, practices and procedures." (p. 4). They also comment that: "Our experience indicates that because of the fundamental nature of the change proposed here, top management will need to provide leadership in articulating the vision and in holding managers accountable for the new cultural norms" (p. 7).

Stage 6: Culture Shift

The fifth stage, Organizational Culture Review, that was begun in Phase 2, continues into Phase 3. The sixth stage, Culture Shift, then cements the redefined values and norms

of the new culture: "The new culture norms are finalized and articulated. This planned process for the introduction of the new culture is implemented through new and current employee orientations, department/division level workshops, revision of policies, procedures, etc." (Frost & Razak, 1991, p. 4).

Stage 7: Skills and System Shift

The seventh stage, Skills and System Shift, is designed to help maintain the new culture:

Training in new cultural skills -- facilitation, collaborative work techniques, empowerment, monitoring new norms, etc. -- is conducted throughout the organization. Constant reassessment of the organization and its capacities ensures that new culture is appropriate to goals of Managing Diversity. Systems are reviewed. Efforts are monitored, recognized, rewarded. (Frost & Razak, 1991, p. 4).

Frost and Razak (1991b) have noted that within the organization "there can be a wide variability of progress unit by unit...(and that) progress is contingent upon: complexity of the issues, leadership, vision, accountability and Action Team empowerment" (p. 1). They have also pointed out that the timeframe for each phase is variable: "(The) time line will vary for each stage...Phase1 may take from 1 to 3 years to complete. The total time will be 7-10 years" (p. 1).

The Managing Diversity Workshop

The Managing Diversity workshop is a component of the larger Managing Diversity cultural change process. The former is a specific three-day training session that is designed to enhance individual awareness about the dynamics of institutionalized racism and sexism. The latter represents a long-term consulting relationship between

Cross and her client that is aimed at creating a true state of integration through organizational change.

Phase1 of Managing Diversity - the cultural change process, focuses on identifying the issues of institutionalized racism and sexism, enhancing awareness about the issues and developing a safe climate and a common language for discussion of the issues. The Managing Diversity workshop constitutes an integral part of this Phase1 process.

The Managing Diversity workshop is an intervention that focuses primarily on the interpersonal level, but which also begins to introduce a discussion of the impact of institutionalized oppression as it occurs on the group and systems levels. It is the enhanced awareness that occurs at this interpersonal level that forms the foundation that supports the execution of systems change efforts. Elsie Y. Cross Associates, Inc. (1991) describe this training session as follows:

The workshop, MANAGING DIVERSITY, is a three day residential workshop for 24 participants and four diverse staff members. It is experiential in methodology and utilizes small and large group discussions, simulations, skills practice, short lectures where appropriate, race and gender alike groups and across race and gender support groups. (p. 85).

Cross (1990a) has indicated that the rationale behind the Managing Diversity workshop is that education and awareness are key to creating a safe place for frank discussion of otherwise taboo topics and for building the mutual understandings that are necessary for different kinds of people to work in coalition to address oppression:

The education and awareness workshops provide the safety and 'permission' for employees to discuss issues of race and gender that are generally considered 'taboos' in our society. Whites are not generally aware of the impact or extent of racism; and men are generally not aware of the impact of sexism, and for both issues, people feel shame and guilt. The workshop raises to the level of awareness the resistance to deal

with these issues, the shame people feel about their attitudes and feelings, and the shared beliefs in the myths and stereotypes. The workshop also focuses the problem of oppression at the institutional level and the power of organizations to maintain the status quo...When all employees, whether white or people of color, male or female, feel freer to be themselves, they are able to concede the same right to others. When the resistance to change is invited and understood, the resisters are more amenable to considering the possibilities of change...When people experience the power to confront oppression, they can more easily see the need for collaborative processes around which to coalesce their power and creative energies. (p. 5-6)

The objectives of the Managing Diversity workshop are:

1. To provide participants with concepts and information about race and gender dynamics in the workplace.
2. To provide a forum for learning and discussion among colleagues about issues of diversity.
3. To enable participants to understand that differences can be viewed as negative (discrimination and stereotypes) and positive (appreciating the differences employees bring to the workplace).
4. To demonstrate that increasing skills in MANAGING DIVERSITY will enable managers and others to: prevent discrimination, increase the accuracy in determining when problems are due to racism or sexism in the organization vs. other issues, better utilize the resources of all individuals. (Elsie Y. Cross Associates, Inc., 1992, p. 2)

The skeletal overview that follows outlines the kinds of topics that are covered during a Managing Diversity workshop. This is only a rudimentary outline of the workshop and it has been developed from the sample agenda that is included in the Elsie Y. Cross

Associates, Inc., (1991) internal train-the-trainer manual and from my experience of the workshop as a participant-observer:

Day 1

1. Introductions, Overview of the Workshop, Definition of the Term 'Diversity'
2. Agenda
 - Objectives of the Workshop
 - Explanation of the Relationship Between the Experiential Learning Model and the Manner in Which the Workshop is Conducted
 - Tone-setting to Establish Appropriate Norms and Behaviors for the Workshop
3. Participant Expectations of the Workshop
4. Lecture on the Individual, Group and Organizational/Societal Dimensions of Diversity
5. BaFa BaFa Simulation
6. Exploration of Racial Learnings
 - How Racism is Learned, Feelings Associated with Racism and the Impact of Racist Messages.
 - Exploration of Racial Stereotypes

Day 2

1. Check-in
2. Continue Work on Race
 - Continue to Explore the Dynamics and Impact of Race and Racism
 - Video: Racism 101
3. Shift to Exploration of Gender and Sexism
 - Connection of Race/Racism and Gender/Sexism
4. Star Power Simulation to Explore the Role of Power and Structure in Organizations and in Oppression

Day 3

1. Check-in
2. Reflections on Learnings From the Star Power Simulation
 - Exploration of the Relationship of Race/Racism and Gender/Sexism to Power, Structure and Oppression in Organizations

3. Exploration thru Lecture of the Definition and Dynamics of Institutionalized Racism and Sexism
4. Skills Practice: Develop Skits that Demonstrate Learnings About Racism and Sexism
5. Develop Personal Action Plans for Next Steps
6. Recommendations to Board/Steering Committee
7. Workshop Wrap-up
 - Alumni Groups and Support Groups

Cross (1991a) explains that the awareness education that takes place in her Managing Diversity workshop is a vital component of and an essential precursor to embarking on her long-term Managing Diversity change process:

But awareness is only a first step. We must next seek to help organizations become more open to change, to examining their structures, policies and practices. We have to help them look at their ranking systems, ways of conducting meetings, recruiting practices, and methods of promoting people. The most crucial aspect of this work is to finally engage the organization in describing the culture, seeing the values which both help and hinder organizational effectiveness, and seeing that there are barriers to some groups and advantages to others. Then the task is clear. Develop new cultural norms and values; plan for ways to implement them and to remove the barriers and extend the advantages to everybody! (p. 4)

To come full circle, Cross and her associates establish the importance of why they utilize both an individual awareness education approach and a systems change approach in their work:

If the issues of Managing Diversity were mere questions of lack of understanding, then it would be possible to inform people of other cultures, customs and orientations that were merely different from their own and we would live happily ever after. However, since the issues of Managing Diversity are central questions of power, dominance and subordination, and inclusion and exclusion, it is not possible to

merely address the 'differences' of: race, gender or culture and expect change. Our work focuses on two central themes. The first is oppression...The second is organizational change...In this work, whites and men are central. Whites considering the issues of race, and men, considering the issues of gender that have had disproportionate access, privilege and influence over organizations and opportunities within them...In the Managing Diversity workshop, we focus on awareness of these issues and problems. (Wilson, 1991, p. 1)

5. Summary

Total systems change is not a new concept, but consciously and explicitly combining it with a social change agenda is. The social change agenda that all of the participants in this study are working is one that addresses the oppression that they believe unjustly limits human lives and inhibits performance in organizations. Whether describing it as wasting lives or social oppression, they all address the inequities that result from disproportionate measures of access to privilege, benefits, opportunities, power, influence and a positive sense of self in organizations. For all of them, the primary focus of their work is the social oppression that occurs at the institutional level.

The most remarkable feature of the three models developed by the participants in this study is their similarity of intent and function. The intent for all is complex organizational culture change -- the creation and institutionalization of a new and sustainable organizational culture that affirms social diversity and actively endeavors to enact a condition of social justice. Regardless of how each of the models might be individually outlined, the functions of each entail two integral parts -- 1) awareness education and 2) total systems change. Lining the three models up side by side helps to visually demonstrate their similarity:

Table 3: The Three Systems Change Models -- Multicultural Organizational Development, Creating High Performing Inclusive OrganizationsSM and Managing Diversity

Multicultural Organizational Development		Creating High Performing Inclusive Organizations SM		Managing Diversity	
Goal: Create Multicultural (MC) Organizations that are diverse, just, inclusive and socially responsible..		Goal: Create High Performing Inclusive Organizations.		Goal: Create a state of authentic integration by ameliorating racism and sexism.	
THRUST 1:	MULTICULTURAL SUPPORT ACTIVITIES	PHASE 1: DATA		PHASE 1: START-UP	
Strategy A-	MC Orientation Sessions	Task A-	Data Collection	Stage 1-	Initial Problem Identification
Strategy B-	MC Workshops/ Seminars	Task B-	Data Analysis and Diagnosis	Stage 2-	Education and Awareness
Strategy C-	MC Events	Task C-	Data Feedback	Stage 3-	Organizing and Implementing
Strategy D-	MC Public Affirmations				
Strategy E-	Fact Finding				
THRUST 2:	MC LEADERSHIP DEVELOPMENT	PHASE 2:	STRATEGY DEVELOPMENT	PHASE 2:	CAPACITY-BUILDING
Strategy A-	Personal Awareness	Task A-	Leadership Education	Stage 4-	Day to Day Application
Strategy B-	Organizational Importance	Task B-	Development of a Vision	Stage 5-	Organizational Culture Review
Strategy C-	MC Vision, Mission & Values Statements	Task C-	Development of a Business Case		
Strategy D-	Support of All MC Activities	Task D-	Development of a Strategic Plan for Implementing the Vision		
Strategy E-	Role Modeling				
THRUST 3:	MC SYSTEMS CHANGE	PHASE 3:	IMPLEMENTATION PROCESS	PHASE 3:	INSTITUTION-ALIZATION
Strategy A-	MC Change Team	Task A-	Implementation of an Education Process	Stage 6-	Culture Shift
Strategy B-	MC Assessment	Task B-	Implementation of Systems Change	Stage 7-	Skills and System Shift
Strategy C-	MC Change Plan Development	Task C-	Monitoring, Adjusting and Evaluating the Change Process		
Strategy D-	MC Program Implementation				
Strategy E-	MC Program Evaluation				

Awareness education is enacted early on in all the models. It focuses on the individual and social identity group levels. It is an initial in-depth orientation to the mechanics of how issues of power and oppression operate on these interpersonal and group levels. It provides a safe opportunity for people to share stories about how oppression affects their lives.

Awareness education is an especially useful place to launch what is intended to become a systems change process because it is tied to self-interests. It is uniquely intimate. It is about the participants themselves and their relationships with other members of their work community. Awareness education is an effective hook that can lead people to the desire to support a larger systems change process.

Awareness education creates a common language and safe climate for the exploration of diversity and justice issues, raises individual levels of awareness, develops a critical mass of supporters and creates a state of organizational readiness for the systems change process. Because of the foundation it establishes, awareness education is an absolutely necessary precursor to systems change work. However, when used alone, it is a necessary but insufficient means to create complex culture change. While it is a first and essential step, awareness education is not an entirely separate operation. It is actually part and parcel of the larger systems change process.

The systems change process that is outlined in each of the models explored in this study entails assessing, and as necessary, changing the norms of an organization's culture and infrastructure to support social diversity and social justice. For all of the participants in this study, systems change is inherently a long-term process. The systems change processes they utilize borrow heavily from traditional OD practices and combine those technologies with a social change agenda. In style, the work is OD, but at the same time, because of the scope of its intent, it is much broader than OD.

All three models are broken down into three principle stages (referred to as "thrusts" in Multicultural Organizational Development and as "phases" in both Creating High

Performing Inclusive OrganizationsSM and Managing Diversity). Regardless of how these stages are broken down and labelled, all the models consistently encompass the following four components:

1. Data collection and analysis is aimed at initially assessing the status of diversity and justice issues in the organization. Data collection methods employed by the participants in this study include focus groups, individual interviews, written surveys, review of archival materials such as EEO/AA action data and hiring, promotion and turnover records, review of the Human Resource systems, review of the organization's overall personnel profile, and on-site observation of day to day operations, informal relationships, communication patterns, management practices, the overall work climate and the level of general multicultural awareness.
2. Educational activities are designed to enhance individual levels of awareness, provide people with the new skills needed to function more appropriately and more effectively in a culturally diverse environment, and to create a foundation that can support systems change activities.
3. An in-depth review of the total system is conducted. In Multicultural Organizational Development and Creating High Performing Inclusive OrganizationsSM a very similar six stage assessment model is used to gauge where an organization sits on a monocultural to multicultural continuum. In Managing Diversity an organizational culture review is used to analyze the organization's cultural norms that represent barriers and enablers to individual, group and corporate success.

4. A multicultural change plan is developed, implemented and evaluated. In all three models this change plan is designed to create and institutionalize a new infrastructure and a new culture in the organization.

Within the context of the change model components described above, the following nine tactics are consistently employed by all the participants in this study in the enactment of their models:

1. They ground their work in a bottom line rationale that links attending to diversity and justice issues with enhanced organizational performance. This linkage makes expending energy and resources on diversity and justice issues a matter that is clearly connected to self-interests.
2. The work is laid out as a long-term endeavor. Multicultural Organizational Development is described as a process that needs to be cycled through multiple times. A single cycle can take 18 months to two years to complete. Creating High Performing Inclusive OrganizationsSM is described as a process that will start to show results within the first six months and which will have an organization well immersed in its culture change process within the first three years. Managing Diversity is described as a change process that takes 10-15 years to complete.
3. All the models are designed from a perspective that is not intended to be punitive. It is likely that a sense of shame or guilt results for some individuals as a natural outcome of exploring the ugly realities of oppression, but the intention of all the participants in this study is to not leave people stranded in this spot.

4. Active involvement in the change process and the promise of a commitment of resources must be secured from the top management of the organization before a change project is fully embarked upon.
5. A specialized kind of training is directed towards the top leadership of the organization. In Multicultural Organizational Development and Creating High Performing Inclusive OrganizationsSM teambuilding is conducted with the top leadership group. The intent of this teambuilding process is twofold -- a) to forge a high performing group that operates as a team rather than as a collection of persons with leadership titles and b) to equip this group with the skills necessary to guide the culture change process. In all three models as the top leadership develops ownership of the process they are taught the importance of modeling new attitudes and behaviors that are aligned with the values of a diversity and justice agenda and they are assisted in learning how to publicly articulate both the business rationale for taking on this work and a new vision for the organization.
6. A diverse cross-section of people from all strata in the organization is engaged at some point in the change process. In Multicultural Organizational Development and Managing Diversity this is done respectively with hierarchically and socially diverse internal Multicultural Change Teams and Action Groups. These diverse cross-sections of people help to evaluate the status of the organization around diversity and justice issues and develop a change plan. In Creating High Performing Inclusive OrganizationsSM the top leadership, which is characteristically predominantly white and male, and white women and men and women of color who typically work at lower rungs of the organization, are invited to work together as learning partners.

7. New vision and mission statements that reflect a new attitude towards the concerns of diversity and justice are developed for an organization.
8. Work with clients is done in a collaborative, non-prescriptive style. As a part of this consultant-client partnership data on the status of diversity and justice issues in the organization is fed back to the client for analysis. In all three models a learning to learn posture is encouraged. This sort of stance means that the consultants' aim is to help their clients internalize the capacity to constantly review and renew their organization on their own.
9. The work is framed as a journey not an end, a process rather than a destination.

It is likely that employment of all three of these models is a much more organic process than the neatly outlined descriptions of each systems change process suggest. It seems to make sense to imagine that these outlines guide a change process that must be customized to the particular needs of each client.

Since institutionalization of a new culture is the ultimate goal in all three models, there is something that is unfinished in all these efforts to enact total systems change around a diversity and justice agenda. Since all the participants in this study readily acknowledge that an organization has not yet come into being that fulfills their particular vision, somewhere near the end of the third phase of all these models there is a gap between desired outcome and proven reality. This gap will begin to close when we start to have organizations that more fully embody the visions of the participants in this study.

It seems that all the participants in this study have developed very effective methods of conducting the awareness education portion of their models while the remainder of their systems change processes are much more experimental. This is not intended to be a

criticism, but an acknowledgement that this area of practice really is in its infancy.

While the visions are crystal clear, the methodology to support enacting those visions is still evolving.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

A. Introduction

This chapter summarizes the intent and style of this study as well its findings. It presents a brief summary of the design and methodology of the study, a summary of the conclusions that have been drawn from this study, the implications of those conclusions for organizational and social change work, and recommendations for further research.

B. Summary of the Design of the Study

The purpose of this study was to develop an enriched understanding of the visions that guide the work of a select group of organizational and social change practitioners who advocate a total systems change approach to address social diversity and social justice issues in organizations, and an enriched understanding of the strategies they employ to enact those visions. This study explored three cases in which important advancements are being made in the production of a theory and practice for utilizing this approach.

These three cases are represented by six participants: Case #1: Multicultural

Organizational Development -- Bailey Jackson and Rita Hardiman,

Case #2: Creating High Performing Inclusive OrganizationsSM -- Fred Miller, Judith

Katz and Catherine Buntaine, and Case #3: Managing Diversity -- Elsie Y. Cross. The

participants in this study represent a purposeful sampling of individuals who are

making a seminal contribution to the development of this area of theory and practice.

Qualitative research methodologies were employed in this study because they focus on meaning and studying a selected phenomenon in depth and detail (Patton, 1980,

Merriam, 1988). These methods were appropriate for a study designed to be exploratory and descriptive (Marshall & Rossman, 1989). The sources of data collection for this study were elite, open-ended, in-depth interviews, observation of the participants and a review of pertinent documents.

Interviews created a forum for participants to express their experiences in their own words and provided the opportunity to collect data that could not otherwise be read or observed. Each interview was designed to be an interactive conversation and lasted approximately two hours. These exchanges were semi-structured by an Interview Guide that consisted of five topic areas: 1) background information on each participant, 2) the content of their vision, 3) the strategies they employ to enact that vision, 4) next steps that they think are necessary to keep their visions viable, and 5) advice they might offer to others who aspire to do this kind of work.

Observations provided another context for understanding the visions and strategies that frame the work of the participants in this study. Observations took place in sites recommended by each participant. All the participants were observed at work, except for Cross who recommended observing four of her associates as they used her Managing Diversity residential workshop model in an actual training session.

The documents that were reviewed included the resume or biographical statement of each participant, published articles, brochures describing the services of the participant's consulting firms, a videotaped presentation of a participant at work, an audio recording of a participant's keynote address, press clippings, unpublished manuscripts contributed by participants as the study progressed and handbooks, handouts and training materials collected from observation sites.

All the interviews were audio-taped. A transcript of their interview was shared with each participant for review and confirmation of the accuracy of the data. Field notes from the observations and a reflective journal were kept from beginning through end of this study.

Data analysis was an extensive process of absorption of information through multiple handlings of the data, sorting and winnowing the data, and identifying patterns and the emergence of salient themes. The main steps involved in data analysis frequently occurred simultaneously. These steps included: 1) listening to the audio tapes multiple times and allowing categories of information and patterns to begin to emerge, 2) reading the transcripts of the interviews and pertinent documents multiple times, 3) coding the content of the transcripts and pertinent documents as distinct categories, patterns, and themes continued to emerge, 4) constantly recording impressions in my journal, 5) re-reading field notes and journal entries, 6) meeting regularly with two peer debriefers, 7) selecting quotations from transcripts and pertinent documents that helped to define and document categories, patterns and themes and transferring those quotations to index cards, 8) developing an outline to guide the write-up of the results and analysis of this study.

Data was collected from multiple sources in order to develop a comprehensive picture of the cases explored in this study. The strategies of peer debriefing, member checking and recognition of researcher biases were employed to assure trustworthiness.

C. Conclusions Drawn From This Study

The intent of this study was to be exploratory and descriptive. The outcome of this study is a presentation of the profiles of six practitioners and the three change models they are using to do pioneering organizational and social change work. More specifically, this study has examined the visions and strategies that frame the total systems change approaches utilized by the participants in this study to address institutionalized oppression and create socially diverse and non-oppressive organizations. The conclusions drawn from this research can help to enrich a reader's understanding of the

current status of diversity and justice issues in organizations and the visions and methodological strategies that frame the work of the select group of individuals who participated in this study.

The forecast of changing demographics in the U.S. Department of Labor's (1987b) Workforce 2000 report has catapulted diversity into the limelight and made it a buzzword. In the literature, utilization and management of diversity are touted as a strategy for assuring economic survival and acquiring a competitive edge. As a result, an ever increasing number of trainers and organizational consultants are hurrying to supply the training needs of organizations that are facing the convergence of a changing human resource pool and challenging economic factors that are perceived as threatening competitive advantage and economic survival.

For some practitioners and consumers, utilizing diversity is a market-driven strategy. Diversity translates into a new tactic to enhance organizational performance and maintain a strategic advantage. For these individuals, managing diversity means coping with the problems of a heterogeneous workforce and tapping ethnic marketplaces.

For other practitioners and consumers interest in the value-added of diversity is inherently connected to eliminating oppression in organizations as well as U.S. society. For these individuals, capitalizing on diversity is not about tapping new markets or shoring up market dominance. It is about creating settings in which diversity is appreciated and sought out, in which people feel valued and safe, and as a result of their being able to make a maximum contribution to the organization, their lives are enriched and organizational performance is enhanced.

This study has focused on a select group of organizational and social change practitioners who began their social justice work long before the diversity trend developed the momentum that it now carries. Key qualities that set them apart from their peers are that they advocate a total systems change approach as their chief organizational change method and they explicitly name institutionalized oppression as an essential and

inherent part of the focus of their work with social diversity. The descriptions of their visions and strategies that are explored in this study may help to document the evolution of what might become both a social movement and a distinct and long-lasting area of practice related to organizational change and development.

The highlights from this study can be summarized according to the themes by which they have been reported here: 1) profiles of individuals who are pioneers in the development of a specific theory and practice for conducting organizational and social change, 2) their perceptions of the relationship of social diversity and social justice issues to organizational life and how to work those issues effectively, 3) descriptions of the visions that guide their work, and 4) descriptions of the total systems change processes they employ to enact their visions.

1. Profiles of Individuals Who are Pioneers in the Development of a Theory and Practice of Organizational and Social Change

My composite image of these six people is that they are mavericks, pioneers and social change activists. They are mavericks in the field of OD. They borrow heavily from its methodologies but they do not fit the profile of the typical OD practitioner that was outlined by Kegan in 1982. He defined a typical practitioner as someone who is white, male, 47 years old and is likely to have a graduate degree -- 26% hold doctorates, 60% have master's degrees, and 14% have baccalaureate degrees (White & Wooten, 1986). If Kegan's profile remains accurate a decade later, then while these individuals certainly embody some of the qualities of the typical OD practitioner, none of them possess full membership in the dominant white male culture system that pervades the field of OD.

They are pioneers who are helping to usher in a theory and practice that consciously promotes using a total systems change approach to address institutionalized oppression and create inclusive and just organizations. They have a definite agenda of creating a more humane, more equitable and ultimately, a more just world. In this regard they

depart from OD's philosophical stance of accommodation and maintenance, a value system that works from the facade of being value-neutral, to champion the use of OD technologies to promote social change. If their work is OD, it is a form of OD that is led by a very specific agenda of organizational transformation and social liberation.

They are social change agents whose visions are about the radical alteration of the status quo. None of them are newcomers to this work. All of them began to do it long before the recent advent of the Workforce 2000 report (1987b) stimulated the current interest in diversity issues. They all possess a longevity in the field that demonstrates their commitment to their ideals. Their work is their life; it is a vocation rather than an occupation. They are social activists who are clearly profoundly committed to their ideals and are courageously acting on their convictions.

My experience of these people is that in their own unique ways they each radiate passion and exemplify hopefulness. I have found their explicit deliberateness, sense of purpose, tenacity, eloquence, vitality and courage to be very moving. The experience of spending time with them and getting to know something of who they and their work are has left me with one discomfoting thought. It is, that it is nearly unimaginable to me what life for any and all of us in this country could be like if the energies we consciously and unconsciously funnel into perpetuating oppression or struggling to survive its impact, could be poured instead into life-enriching pursuits. That, I think, is the mission of the participants in this study -- to make this which seems unimaginable, real. I believe that their work is helping to map an unfamiliar terrain so that all of us can more easily and more successfully negotiate the complex territory of envisioning and creating authentic and just multicultural communities.

2. Their Perceptions of the Relationship of Social Diversity and Social Justice Issues to Organizational Life and How to Work Those Issues Effectively.

The participants in this study believe that oppression in forms like racism, sexism, classism, heterosexism, anti-Semitism, ageism and ableism is endemic to U.S. society. Organizations of all stripes mirror and perpetuate this oppression that is caused by entrenched cultural values and exclusionary practices. These unjust patterns of inclusion and exclusion are synonymous with institutionalized oppression.

Attitudes towards social diversity have begun to change. In some situations what has historically been a paradigm that views diversity as a deficit to be managed, has become a model that regards it as a value-added. It is not a new revelation to identify the patterns of power and dominance, and inclusion and exclusion by which diversity is treated, as institutionalized oppression. But the total systems change approach that the participants in this study take to address these institutionalized patterns, is a new phenomenon.

The participants in this study are advocates of total systems change as a way to capitalize on the value-added of social diversity in organizations and to address the oppressive manner in which that diversity is treated. They argue that institutionalized oppression pervades organizational life. The only way to alter those oppressive values and patterns of behavior is to change the core beliefs that are the foundation of an organization's culture and the formal and informal policies, practices and procedures that are systematically used to maintain them. When they talk about a total systems change approach these practitioners are in fact talking about a long-term, complex culture change process that entails two integral aspects -- awareness education and a review, and as necessary, total overhaul of all the systems in an organization.

The participants in this study share a similar strategy to help persuade individuals and organizations to see the value in doing social diversity and social justice work. They all relate the importance of doing this kind of work to self-interests. From a

systems change perspective, this means helping a client understand the linkage between enhanced organizational performance and doing diversity and justice work.

Diversity is currently a buzzword and the number of vendors providing training and consulting services oriented to diversity issues appear to be growing by leaps and bounds. However, while the topic of diversity is in the limelight, it cannot be assumed that the concerns of social justice are automatically attached to it in the minds of all practitioners or consumers of both diversity training and organizational change services. The participants in this study indicate that work that focuses solely on social diversity is inherently different from work that focuses on both social diversity and social justice.

The participants in this study call their work state of the art, but acknowledge that if a distinct field of practice is developing, it is very much in its infancy. They have a concern that an offshoot of the burst of development that the arena of diversity work is experiencing is that some newcomers to the practice may do more to tarnish the quality of the work than to add polish. The participants in this study are critical of newcomers who are drawn primarily by hopes of large financial gains rather than a profound commitment to social change, make unrealistic promises regarding the speed or outcome of their change plans, possess poor technical skills and limited content knowledge of the issues, and who may talk at length about social diversity but fail to mention its relationship to social oppression. The chief advice they offer to those who aspire to do the work well is, in the colloquial, to "do your homework," be guided by a clear vision that promotes equality for all people, believe that people are capable of changing, and possess a sense of comfort with the ambiguity that occurs in change processes that by nature never happen in cookbook fashion.

3. Descriptions of the Visions That Guide Their Work

Jackson and Hardiman have named their vision a Multicultural Organization. Miller, Katz and Buntaine have labeled theirs High Performing Inclusive Organizations. Cross imagines her vision of Managing Diversity as a state of authentic integration. Whatever they title their image, the chief content of all of the visions of the participants in this study are remarkably similar. Across the board, their visions are about enacting a state of health and goodness. In the realm of doing social diversity and social justice work in organizations, creating goodness means creating a more inclusive, more humane, more equitable and more just world. A state of goodness is one in which people are genuinely valued for who they are and in which they have access to representation, power, influence, decision-making and resources in the organization. A healthy organization is one that produces healthy outcomes for both the system and the people in it.

4. Descriptions of the Systems Change Processes They Employ to Enact Their Visions.

The work of the participants in this study is really around institutionalized oppression, particularly in the workplace. Because their visions are so profound in scope, to enact them necessarily entails an extensive reframing of the core cultural values and restructuring of the infrastructure of an organization. This reframing and restructuring process is an expensive, long-term, multi-phase program of planned culture change. The total systems change models that these practitioners actually use represent a synthesis of organizational change methodologies with a social change agenda.

The systems change models employed by all the participants in this study are noticeably similar in intent and function. The intent in all the models is complex culture change. This objective is two-fold -- a) the creation and institutionalization of

cultural values that genuinely appreciate diversity and promote actions that help to create a just community and b) a new infrastructure to help maintain the new values.

In terms of function their systems change processes are really a combination of awareness education and total systems evaluation and overhaul. Awareness education is a necessary precursor to other systems change activities. It creates a shared language, safe climate and a condition of readiness for the remainder of the systems change process. The culture review and alteration of an organization's systems cannot take place successfully unless awareness education has been conducted first.

All three models share four chief components -- 1) Data collection and analysis processes are conducted to assess the status of social diversity and social justice in the organization; 2) Educational awareness activities are provided to enhance individual awareness of the issues and to create a climate that can support a more extensive systems change process; 3) An in-depth review of the total system is conducted; and 4) A multicultural change plan is developed, implemented and evaluated collaboratively by the practitioners and their clients.

All of the participants in this study use the following nine tactics when doing their work: 1) They ground their work in a bottom-line rationale that links attending to diversity and justice issues with enhanced organizational performance; 2) They frame their work as a long-term change process; 3) By design, the models are not intended to be punitive; 4) Active involvement in the change process and the promise of a commitment of resources is secured from top management before the change process is embarked upon; 5) The top leadership is shown how to take ownership of the process; 6) New vision and mission statements are created that reflect a commitment to both social diversity and social justice; 7) A diverse cross-section of people from all strata in the organization is engaged in the change process; 8) Work is done in a collaborative style that reflects a consultant/client partnership; and 9) The work is framed as a journey rather than a destination.

The visions in all the models employed by Jackson, Hardiman, Miller, Katz, Buntaine and Cross are crystal clear. While they borrow heavily from proven OD methodologies, the practical applications of their total systems change processes are still evolving.

D. Implications of the Research

This study has sought to explore and describe a specific phenomenon, the implementation of the synthesis of a specific organizational change methodology -- total systems change -- with a social change agenda. The conclusions drawn from this research offer a variety of implications for the continued development of this practice.

1. If a distinct field of practice is in fact developing around using a systems change approach to work with social diversity and social justice issues, then it seems that it would be worthwhile to start to document the evolution of the effort. It would be helpful if practitioners could have a pool of literature to refer to that describes the philosophy and methodology of the change process.

It might also assist the field to move out of its infancy and into its next stage of development if research was conducted, forums existed to test and exchange ideas about theory, change efforts were evaluated, methodologies were critiqued, and the results of all these efforts were published. One outcome of making these efforts available for public consumption might be the development of a track record that could provide evidence that this approach works and is a form of organizational and social change that is here to stay.

2. If a distinct field of practice is developing it might be worthwhile to establish the skills needed to be a competent practitioner and to expand opportunities for people to acquire those skills in a reputable fashion.
3. Diversity is a buzzword and the number of training and consulting services available to consumers seems to be expanding immensely. Attention to social justice issues does not necessarily accompany the interest in diversity. The integrity of the social change aspect of the organizational change agenda represented by the participants in this study could become diluted if the ideal of social justice is not maintained as an explicit part of a practitioner's mission.
4. It is not clear whether this work is a new evolution of OD, an off-shoot of OD or something entirely different than OD. Perhaps it would assist the development of the field if it had a specific name that clearly indicated its intended outcome to practitioners and consumers. The models explored in this study are just that -- models. A label like Multicultural Organizational Development might be a well-suited appellation to begin to bind together and name an emerging area of organizational and social change practice that borrows technologies from the field of OD and endeavors to use a systems change approach to consciously address the concerns of both social diversity and social justice issues in organizations. Under an umbrella title that names the field there could be plenty of room for multiple models of practice.
5. This combination of awareness education and systems review and overhaul that is used in a total systems change approach is clearly a complex process. Rather than work in a vacuum, if a distinct field of practice is developing it seems that it would be helpful if like-minded practitioners and students of the

field could have opportunities to gather together and exchange ideas and experiences.

E. Recommendations for Future Research

The synthesis of an organizational change methodology -- specifically, a total systems change approach -- with a social change agenda represents an area of practice that is in its infancy. The combination of a review of the literature and the findings from this study indicate that there is considerable room for continued research. It can be concluded from this study that further exploration in the following areas might be worthwhile.

It appears that the arena of working with diversity and justice issues in organizations may be becoming a distinct area of practice. It seems that it would be invaluable to continue to record the evolution of this development. In conjunction with this it seems that practitioners could acquire greater sophistication in their work by continuing to articulate the details of their theory and practice through additional practical applications. It then seems that it would be worthwhile to develop a written track record that documents that these applications of a total systems approach to social diversity and social justice issues in organizations can in fact create sustainable organizational and social change. It also seems that both theory and practice could continue to be expanded and improved if practitioners had access to case studies that evaluate successful and failed interventions and to descriptions as well as critiques of change models and training techniques.

Because diversity is currently a buzzword it is frequently cited as a source that can improve organizational performance, increase creativity, refine an organization's capacity to handle change effectively, and enhance the quality of work life in

organizations. However, the existence of these attributes is really only speculation. Since some measures of diversity already exist in organizations it is clearly not the presence of diversity that may produce these qualities, but how that diversity is handled. Therefore, it seems that it would be immensely valuable to conduct research aimed at determining if working the combination of a total systems change and social change agenda in organizations can in fact produce organizations that are higher performing -- that is, are organizations that have improved bottom lines, encourage more creative thinking, deal with change more effectively, and are healthier places for the people in them. In addition, it might be interesting to explore the impact of this kind of work on the individual human beings who are participants in the change process and to examine how traditional or alternative methods of structuring organizations influence diversity and justice issues.

The nature of public and private sector organizations seems to be very different. The participants in this study do most of their work in the private sector. It seems that it would be useful to explore whether the philosophy or techniques of this kind of organizational and social change work would need to be adjusted if the sphere of attention shifted to organizations in the public sector. As a part of this shift, rather than placing emphasis on the issues of Workforce 2000, it would be interesting to see how theory and practice might be influenced from a perspective that is oriented towards the concerns of what could be called Education 2000, Healthcare 2000, Community 2000, etc. -- other living and learning settings that are also impacted by changing demographics and institutionalized patterns of inclusion and exclusion.

Race and gender and their corresponding manifestations of oppression -- racism and sexism -- are clearly the most prominent social identity groups and forms of injustice that are attended to in this kind of work. The assumption seems to be made that people will automatically transfer what they learn about the dynamics of racism and sexism to other isms. It seems that it would be useful to explore whether this transfer really takes

place. It also seems that it would be worthwhile to explore methods for consciously and explicitly addressing the concerns of other isms. For example, in this study, with the exception of Katz, for whom her Jewish identity also seems paramount, the participants seem to work primarily from their race and gender identities. It might be interesting to explore if trainers and consultants who lead with other social identities (ie: ability, class, age, religion or sexual orientation) influence the philosophy or style of this work differently.

Since teambuilding is one of the essential provinces of organizational change work it seems that it would be valuable to explore what a theory and practice of multicultural teambuilding might look like. While task and process are the key elements that teams must learn to balance in order to become high performing (Blanchard & Hersey, 1988), the dynamics of social identities and social oppression also impact group functioning. Multicultural teambuilding might be a means to explicitly address all of the forces that affect group performance -- task, process and the impact of social identities and social oppression on a group's capacity to function in a high performing manner.

Since the values of the white male group have historically played and continue to play a pivotal role in the development of organizational cultures, it might be useful to continue to explore techniques to engage and assist this particular group in the change process. In this study, participants noted that white women have a heightened awareness of the dynamics of sexism but are much less informed about the implications of their racism. Because race is such a predominant force in institutionalized oppression it might also be useful to explore methods of working with this specific group around their particular role in oppression and the social change process.

Finally, each of the participants in this study have clearly not developed their ideology and practice in a vacuum. However it appears that they have had at best, very limited contact with each other's work. It seems that a field of practice could be more deeply entrenched if opportunities were made for practitioners and students of the field to

gather together in a collaborative manner to share information related to research, the development of theory and best practices.

APPENDIX A
INITIAL LETTER OF CONTACT AND INTRODUCTION

Date

Name

Title

Address

Dear:

I am a doctoral candidate in Multicultural Organizational Development in the School of Education at the University of Massachusetts at Amherst. The focus of my dissertation is on developing an enriched understanding of the work of a select group of organizational and social change practitioners who utilize a systemic change approach to address social diversity and social justice issues in organizations.

It is very apparent that you are a pioneer in this field of endeavor. Since I began exploring this topic in 1988, I have noticed that your work is repeatedly referenced as a seminal contribution to our understanding of how to address social diversity issues in organizations. As a result, I would be deeply appreciative of the opportunity to better understand who you are and the scope of both the vision of your work and how you go about trying to enact that vision. Therefore, I would like to invite you to participate in this research project.

Participation in this study involves the willingness to engage in the processes of self-reflective dialogue and observation by this researcher. More specifically, participation will include a tape-recorded interview of approximately two hours in length, to take place either in your office or in a location you designate; observation by me in a location that you recommend; submission of a current resume; and review of interview transcripts

and the conclusions that I draw from both observation and data analysis. The level of anonymity that can be promised for this project will need to be negotiated between us since I have some concern that your peers might be able to discern who you are on the basis of descriptions of your work and quotations of your comments that might be included in the final report.

I genuinely appreciate your consideration of this request. I will contact you next week to discuss this matter in greater detail. In you have any additional questions or prefer to contact me directly, please feel free to call me at either my work (508-468-7981) or home phone number (603-964-5579). Many, many thanks for your attention to this request.

Sincerely,

Ann Driscoll

Doctoral Candidate

University of Massachusetts at Amherst

APPENDIX B
CONFIRMATION LETTER (INTERVIEW)

Date

Name

Title

Address

Dear:

I would like to thank you for agreeing to participate in my study of a select group of organizational and social change practitioners who utilize a systemic change approach to address social diversity and social justice issues in organizations.

This is to confirm our appointment for an interview on (day), (date), and (time) in (place). I have enclosed a sample list of the topic areas we might cover during the interview. If you have any questions or concerns, please contact me at my home (413-586-7452).

I look forward to meeting you in person. Please know that I am very appreciative of the time and energy you are expending on behalf of this research project.

Sincerely,

Ann Driscoll

Doctoral Candidate

University of Massachusetts at Amherst

APPENDIX C
CONFIRMATION LETTER (OBSERVATION)

Date

Name

Title

Address

Dear:

I continue to be very appreciative of your participation in my study of a select group of organizational and social change practitioners who utilize a systemic change approach to address social diversity and social justice issues in organizations.

This letter is to confirm our agreement that I will observe you at work on (day/days), (date/dates), and (time) in (place). If there should be any changes in our plan, please contact me at my home (413-586-7452).

I look forward to seeing you again and as always, am very grateful for your contributions to this project.

Sincerely,

Ann Driscoll

Doctoral Candidate

University of Massachusetts at Amherst

APPENDIX D
PARTICIPANT CONSENT FORM

Case Studies of Select Practitioners Who Employ a Systemic Change Approach
to Address Social Diversity and Social Justice Issues in Organizations

I, _____ agree to participate in a research study conducted by Ann Driscoll that focuses on developing an enriched understanding of the work of a select group of organizational and social change practitioners who utilize a systemic change approach to address social diversity and social justice issues in organizations. I understand and agree that participation in this study includes at least one interview of up to two hours in length either in my office or in a place that I designate, observation by the researcher in a location that I recommend, and submission of a current resume. I also understand that transcripts of the interview and the conclusions drawn by the researcher from observations , will be shared with me for review, clarification and comment. I understand that the interview will be tape-recorded and agree to this process. I also understand that while presentations of the information that I contribute to this research study will be presented in a respectful manner, that absolute anonymity cannot be promised. In presentations of the data and conclusions drawn from this research study, I have agreed to be fully identified by the researcher.

Participant's Signature: _____ Date: _____

Researcher's Signature: _____ Date: _____

APPENDIX E

SOCIAL IDENTITY GROUPS INFORMATION FORM

Name: _____

Date: _____

Social Group Membership Categories:

Your Social Group Membership:

RACE

(Asian, Black, Latino/a,
Native American, White)

ETHNICITY

(Example: Asian -- Japanese, Thai;
Black -- African-American, Cape Verdean
Latino/a-- Puerto Rican, Cuban
Native American -- Mohawk, Penobscot
White -- Italian, Irish, Polish, English)

GENDER

(Female, Male)

ABILITY

(Person with physical, mental, emotional
or developmental abilities;
Person with a physical, mental,
emotional or developmental disability)

SEXUAL ORIENTATION

(Gay, Lesbian, Bisexual, Heterosexual)

CLASS

(Poor, Working, Middle,
Upper Middle, Upper/Owning)

RELIGION

(Example: Christian, Jew, Agnostic, Atheist)

AGE

(Younger 0-20; Middle 21-30, 31-40, 41-50,
51-60; Older 61+)

APPENDIX F

INTERVIEW GUIDE

The purpose of this study is to acquire:

- An enriched understanding of your vision.
 - An enriched understanding of the strategies that you employ to enact that vision.
-

The following topics represent areas that may be explored in the interview:

1. BACKGROUND

Who are you? What do you do? How did you get here? Who or what has been an important influence in your life/work?

2. VISION

What is it that you seek? What does it look like? Why do you seek it?
How will you know you have arrived?

3. STRATEGIES

How in your work do you go about trying to bring your vision to life?

4. FOR THE FUTURE

What kinds of next steps are needed to keep your vision viable?

5. ADVICE

What kind of advice might you offer to others who aspire to do this same kind of work?

APPENDIX G
SAMPLE LETTER OF THANKS

Date

Name

Title

Address

Dear:

Many, many thanks for your recent participation in my research study. Both the opportunities to talk with you individually and to observe you at work have been incredibly enlightening and enriching. As promised, I will be forwarding a copy of the interview transcript to you sometime in the next few weeks. I will appreciate any comments or clarifications that you care to make. I will be back in touch with you again once the data analysis has been completed and look forward to sharing that information with you.

It has been a delight to work with you and I look forward to sharing my perspective of the results of our effort. If anything comes up that you would like to talk about, please call me at home (413-586-7452)

Sincerely,

Ann Driscoll

Doctoral Candidate

University of Massachusetts at Amherst

APPENDIX H

CHECKLIST FOR TRACKING DATA AND CORRESPONDENCE

Name: _____

Date of Interview: _____

Date of Observation: _____

Requested/Sent: _____

Received/Done: _____

Initial Letter of Invitation

Follow-up Phone Call

Anonymity Negotiated

Confirmation Letter (Interview)

Confirmation Letter (Observation)

Participant Consent Form

Social Identity Groups Form

Resume/Biographical Description

Informal Documents

Audio Tape Copied (1x)

Audio Tapes Filed

Audio Tape Reviewed

Tapes Transcribed

Transcription Copied (4x)

Transcription Shared

Transcription Reviewed

Field Notes/Journal Copied (1x)

Field Notes/Journal Filed

Peer Debriefings

Thank You Letter (Interview)

Thank You Letter (Observation)

Miscellaneous:

APPENDIX I
THE MULTICULTURAL ORGANIZATION DEVELOPMENT
ASSESSMENT QUESTIONNAIRE

Bailey Jackson and Rita Hardiman

This instrument is designed to assist in the identification of the level of multicultural development an organization (or organizational unit) has reached according to NPI's MCOD Stage Development Model. This assessment can either be used as an initial sensing instrument to determine where an organization needs to start in its "diversity" work or it can be used as part of NPI's comprehensive MCOD Change Process.

This inventory consists of 30 statements. You should read each statement and indicate how much you think the statements describes your organization. For each statement, you are asked to indicate whether the description is:

4 - a perfect likeness

3 - a good likeness

2 - somewhat like

1 - a fair likeness

0 - nothing like

your organization (or organizational unit). After you have finished responding to the 30 statements, you will be directed to the summary sheet to assist you in determining the stage of development of your organization (unit).

Defining Terms: This instrument can be used to assess an organization's development in relation to all or a select number of social identity categories you are focusing on when you use this assessment:

Race

Sexual Orientation

Ethnicity

Ability (physical/developmental)

Gender

Age

Class

Religion

How much is this like your organization?

- (4) Perfect likeness;
- (3) Good likeness;
- (2) Somewhat like;
- (1) Fair Likeness;
- (0) Nothing like

- 1. There is little or no diversity in the workforce, and there are no initiatives in place to increase diversity.
- 2. Those in leadership positions make explicit statements that indicate a strong commitment to increasing the diversity in the workforce.
- 3. The organization is working toward the inclusion of all cultural and social perspectives in its operations.
- 4. Bigoted attitudes are openly expressed and acted on in the workplace without negative consequences.
- 5. The performance appraisal system is intentionally designed and administered in a fashion that discriminates against members of "minority" groups.
- 6. There are statements made by the leadership that indicate a desire for members of all groups to have an opportunity *to assimilate and to contribute in the existing organizational culture*.
- 7. There is a prevailing belief that "minority" people are being given unfair advantage (reverse discrimination).
- 8. The organization fully incorporates compatible cultural styles in its day to day operations.

- 9. "Minority" group members are allowed access into those roles that are stereotypic for their group as long as they do their best to "get along" and "don't make waves."
- 10. Bigoted attitudes and behaviors are subtle but visible and generally go unchallenged.
- 11. There are explicit statements made by those in leadership positions that make it clear that *diversity is not something that is valued* in the organization.
- 12. The organization is slowly increasing the diversity in the workforce, but most of the diversity is at the bottom of the organization.
- 13. There are training and mentoring initiatives designed to increase the chances for success of "minorities" in the organization.
- 14. There are explicit statements made by those in leadership positions that make it clear that there is a value for working toward the full inclusion of cultural and social diversity in the organization.
- 15. The organization initiates and supports programs designed to improve the chance that members of all social and cultural groups will feel like full citizens in the organization.
- 16. All employees *feel* like full citizens in the organization.
- 17. The organization has a mission and values statement that expresses a value for the full inclusion of the cultural perspectives of the full range of social and cultural groups in the organization.
- 18. There are policies and *practices* that are intended to keep members of specific social and cultural groups out of the organization.

- 19. The required skills, credentials, and style of behavior expected by this organizations give advantage to "majority" group members.
- 20. Statements about the organization's values *do not* suggest any interest in increasing the diversity, or interest in attending to the various forms of discrimination in the workplace.
- 21. The interactions between employees are generally free of overt bigoted attitudes and behaviors.
- 22. Managers are provided with training that will help them handle the unique situations that will arise in a diverse workforce.
- 23. "Minority" group members are expected to learn and embrace the skills and style of the majority group in the organization.
- 24. There are requirements for working in this organization that intentionally exclude members of specific social and cultural groups.
- 25. There is balanced representation of all social and cultural groups at all levels of the organization.
- 26. There are training programs available to provide all managers with the capacity to *fully capitalize* on the resources available in the diverse workforce.
- 27. There is an initiative in place that will bring about *full representation* of all social and cultural groups in the organization.
- 28. The organization's management practices increase the chances for the full realization of the strengths that exist in the diverse workforce.
- 29. Managers concentrate on getting the right "*number of minorities*" in their organization.

- 30. While there has been a significant increase in the diversity in the workforce, there is still very little diversity in those roles that are central to the organization's mission or in those roles where the power resides.

MCOD Assessment Summary Sheet

Instructions: Place the rating that you gave each description on the line that corresponds to that description's number. Total each column. The column with the largest total, is the stage that your organization is in.

Exclusionary	"The Club"	Compliance	Affirmative Action	Redefining	Multicultural
4. _____	1. _____	2. _____	6. _____	3. _____	8. _____
5. _____	9. _____	7. _____	13. _____	14. _____	16. _____
11. _____	10. _____	12. _____	21. _____	15. _____	17. _____
18. _____	19. _____	23. _____	22. _____	26. _____	25. _____
24. _____	20. _____	29. _____	30. _____	27. _____	28. _____

TOTAL:	TOTAL:	TOTAL:	TOTAL:	TOTAL:	TOTAL:
-----	-----	-----	-----	-----	-----

APPENDIX J

MULTICULTURAL MANAGER COMPETENCY AREA DESCRIPTIONS

Bailey Jackson and Rita Hardiman

Competency Area: Social Diversity

Has an appreciation of social group diversity and the impact it has on the workforce and the climate in the work place.

This competency area speaks to the issue of social group diversity. Managers of a socially diverse workforce face several challenges for which they have been inadequately trained. Many have been trained to see people as people and taught that if one treats everyone equally or the same, and ignores social differences, then everyone will be happy and productive. Our growing knowledge of differences among social groups challenges this maxim. Indeed the globalization of American business has required managers in countless organizations to learn about cultural differences, to successfully do business around the world. This means managers in the U.S. must expand their focus to acknowledge both similarities or sameness amongst people, and differences. Managers need to understand and learn about the social differences that people bring to the work environment. In the U.S. there are eight characteristics, or social groupings that seem to have a profound influence on people's system of values, and world view. These eight characteristics are: Gender, Race, Ethnicity, Socioeconomic Class, Religion, Age, Sexual Orientation, and Physical and Developmental Disability.

This competency area suggests that multicultural managers who will be working with people from all of these eight categories, must be knowledgeable about the impact of these different memberships on organizational members.

The specific competency statements for this area are:

The Multicultural Manager:

- 1) has an understanding of their own cultural orientation and social group memberships and how these memberships and orientations influence their values, world view and management style.
- 2) has an understanding of cultural orientations and social groups memberships other than their own, and understands the influence of these memberships on the attitudes and behaviors of co-workers (subordinates, peers and supervisors).
- 3) is skilled at addressing conflicts in the workplace that stem from social and cultural group differences.
- 4) is skilled at bringing together members of diverse social groups in ways that allow the diversity of each member to enhance the task, process and output. Is able to develop and build a strong work team/group by recognizing, valuing and creatively managing the differences that are brought to the work group by each of its members.
- 5) is able to see all cultures and social groupings as valuable and unique, and is clear about their own perceptions of other social group differences -- which differences they value highly, appreciate, tolerate, dislike, or are in conflict with their own system of values.

Competency Area: Social Justice

Has an understanding of the nature and impact of all forms of social oppression on the workforce and the workplace.

This competency area speaks to the issue of dominance or oppression. Many of the diverse groups that are entering the workforce in increasing numbers - i.e. women, racial and cultural minorities, disabled persons, have been systematically discriminated against in this society and in the workplace. It is therefore incumbent upon managers to understand how this dominance, or discrimination may continue to play out in the work environment. Although many times less highly visible than in previous years, racism, sexism, ageism, discrimination against persons with disabilities, and gays and lesbians remains prevalent in most organizations in the U.S. To reap the benefits of the diversity that these different populations bring to our organizations, managers must ensure that all people -- male/female, Black, White, Latino, Asian and Indian, young and old, disabled and non-disabled, gay or lesbian and heterosexual, are treated equitable, and do not have their talents stifled by these various isms."

This competency area requires managers to develop their own awareness of themselves and their attitudes and behaviors that may support all of these various forms of oppression and dominance. It also requires that managers are able to recognize and address both overt and sophisticated forms of injustice and discrimination in their organizations and in the actions of co-workers.

The specific competency statements for this area are:

The Multicultural Manager:

- 1) has an understanding of and is able to recognize the manifestations of social oppression ("isms") in their individual, institutional and societal forms.

- 2) is able to identify disruptive attitudes and behaviors in the workplace that stem from some form of social oppression and make appropriate interventions when they occur.
- 3) is able to establish or work towards the creation of a climate in the workplace that reduces the likelihood that oppressive and discriminatory attitudes and behaviors will be exhibited.

Competency Area: Social Identity

Has an awareness of their own developmental process and changing issues as a members of many different social groups, and how this developmental process impacts their management style.

This competency area speaks to the issue of how managers are in a constant process of developing their identities as members of social group. Managers need to first be aware that their sense of themselves as female or male, of a particular race and ethnicity, disabled or non-disabled affects their management style and their ability to effectively manage diversity. Issues of social identity and the meaning that one makes of being female or middle-aged, or Asian, or gay is not static. Our issues, dilemmas, joys and pains of being members of various social identity groups change and evolve throughout the life span. This competency area suggests that managers should first understand themselves and their own evolution and development as social beings, and also try to understand the impact that this developmental process of social identity formation has on others -- those who share the same social groups memberships and those who are of different groups than oneself. How people view the world and make meaning of their own and other's diversities will have many implications for how people work together in diverse organizations and work groups. Competent multicultural managers recognize that not only are there social group differences that one must be cognizant of, but that individual members of various social groups (i.e. Blacks, Jews, Italians, etc.) make meaning of what it means to be Black, or Jewish or Italian differently, based on their developmental stage and its relevant issues.

The specific competency statements for this area are:

The Multicultural Manager:

- 1) is aware of their own developmental issues as a member of various social groups, and how these issues, dilemmas and feelings impact their ability to manage diversity.
- 2) demonstrate through his/her actions their commitment to their own personal growth and learning about their social identity development.
- 3) is aware of how other's social identity developmental processes and issues are affecting their world view, attitudes and behaviors in the workplace.
- 4) is knowledgeable about and is able to use appropriate interventions to address issues that arise in the course of other's development.

Competency Area: Multicultural Organization Development and Change

Is able to make interventions on the mission and goals, structure, operations and process of the organization that will enable the organization to realize the full potential of a socially diverse workforce.

This competency area speaks to the issue of managing change in an organization. Recent reframing of managerial roles and functions by management theorists and practitioners suggest that manager's jobs are fundamentally and inherently tied to the management of change in organization. Managers need to be capable of managing change related to the changing demographics of the workforce, and the resulting changes that this will mandate for how organizations do business. Managers must be on the forefront of leading their subordinates, peers and frequently their supervisors toward the organization of the future -- one that manages human diversity and talents well. They must be capable of inspiring people and enrolling them in a process of organizational development directed toward creating a truly equitable and diverse multicultural organization.

The specific competency statements for this area are:

The Multicultural Manager:

- 1) is able to articulate a multicultural vision for the organizational unit and inspire/excite organizational members to work toward attainment of that vision.
- 2) is able to develop and implement change plans that are appropriate to the multicultural development of the unit that serves the multicultural vision.
- 3) is able to maximize the productivity and enhance the work environment by capitalizing on the strengths of the diverse workforce.

APPENDIX K

ORGANIZATIONAL ASSESSMENT -- CULTURAL DIVERSITY

Kent Linder (The Kaleel Jamison Consulting Group, Inc.)

This is a set of discussion questions for assessing your organization's needs and responses regarding cultural diversity.

Please read each scale and circle the number on the scale that best represents where your organization is today in that dimension.

In the section below each scale is a space for your examples and comments. Please make some notes here for use in the later discussion.

BUSINESS NEED FOR CULTURAL DIVERSITY

1. Community Membership

1	2	3	4	5	6
•					•
The communities in which we operate are fairly homogeneous and are not changing significantly.					The communities in which we operate are incredibly diverse representing the full spectrum of global differences or are rapidly becoming t that way.

Examples/Comments

2. Acceptance of Differences in the Community

1	2	3	4	5	6
•					•
Our communities embrace/celebrate the differences among people.					There is widespread, blatant intolerance of differences in our communities.

Examples/Comments

3. Customer Base

1	2	3	4	5	6
•					•
Our current and target customer population is fairly homogeneous.					Our customer base includes the full spectrum of global differences.

Examples/Comments

4. Products/Services

1	2	3	4	5	6
• Our products/services are such that they are considered and utilized the same way by people of all races, backgrounds, styles, etc.					• The nature and characteristics of our products/services are such that different people think about and utilize them in very different ways.
Examples/Comments					

5. Business Owners/Parent Organization

1	2	3	4	5	6
• Our parent organization/owners and regulators are fairly homogeneous in their backgrounds and similar in their expectations of us.					• Our parent organization/owner and regulators are culturally diverse and have very different expectations of the organization.
Examples/Comments					

6. Suppliers and Business Partners

1	2	3	4	5	6
•					•
Our suppliers and business partners are very homogeneous and think and act like our organization.					Our suppliers and business partners represent the full spectrum of global differences

Examples/Comments

7. Competitors

1	2	3	4	5	6
•					•
Our competitors are much more homogeneous than we are and/or are less capable of serving a diverse market.					Our competitors are more diverse than we are and/or are more capable of serving a diverse market.

Examples/Comments

Other comments on the organization's business need for cultural diversity.

ORGANIZATION'S CULTURE AND RESPONSE TO CULTURAL DIVERSITY

8. Organizational Membership

1	2	3	4	5	6
• Our organization is made up of a very homogeneous group of people at all departments and/or functions.					• Our organization's members represent a very broad spectrum of cultures, races, beliefs, styles, etc. at all levels, departments and functions.

Examples/Comments

9. Style Differences

1	2	3	4	5	6
• You have to be one type/style to be successful here. People leave their uniqueness at the door or they pay the price.					• Everyone is encouraged to bring their full selves to work. The organization is a rich mixture that leverages the best of every person and group.

Examples/Comments

10. Respect for Individuals

1	2	3	4	5	6
• People are often not treated with dignity and respect here.					• This organization and its people treat everyone with dignity, respect and trust.

Examples/Comments

11. Human Resource Systems

1	2	3	4	5	6
• The HR Systems (hiring, performance appraisal, career management, etc.) are inconsistent and do not support the development of all people.					• The HR Systems are explicit, fair and support everyone doing and being their best.

Examples/Comments

12. Harassment Free Workplace

1	2	3	4	5	6
• This is not a safe environment for all people. Harassment and abuse occur with little or no corrective action.					• Employees' rights to a safe and harassment free workplace are assured. Preventive and corrective action processes work well.
Examples/Comments					

13. Leadership and Business Direction

1	2	3	4	5	6
• The leadership and direction of the organization seem unclear and conflicting. They send mixed or unhelpful messages about diversity.					• The organization's vision and direction support a High Performing, Culturally Diverse workplace. The leadership inspires movement towards this vision.
Examples/Comments					

14. Cultural Diversity Plans and Resources

1	2	3	4	5	6
• We have no plans or resources to assist us in becoming high performing and/or culturally diverse.					• We have a comprehensive and well resourced plan for creating a High Performing, Culturally Diverse organization.

Examples/Comments

Other comments about the organization's culture
or response to cultural diversity issues.

APPENDIX L

THE 10 CHARACTERISTICS OF A HIGH PERFORMING WORK CULTURE

Frederick A. Miller and Ava Albert Schnidman

1. AN ALIGNED FOCUSED ORGANIZATION

An aligned focused organization has linkage and integration of strategic initiatives to the mission, the vision, the external environment and the internal workings of the organization. The key elements of the organization are consistently directed towards achieving the goals of the organization. This results in synergies for the organization much greater than the sum of the individual elements. An aligned focused organization is the most important characteristic for achieving a high performing work culture.

The Aligned Focused Organization Model...provides a strategic framework for people and organizations to use and work with as they move towards a high performing work culture. It is designed to assist leaders in creating high performing organizations and to support the effective implementation of change strategies. Achieving alignment is no simple task, however. It requires a systematic evaluation of each component of the Aligned Focused Organization Model... thoughtful planning and implementation, and genuine commitment from people in the organization.

2. BUSINESS PARTNERSHIPS

Business partnerships, both within and outside the organization, are an important characteristic of a high performing work culture because they contribute to improved performance of the organization. They do this through helping to leverage the skills, allowing synergies, and enhancing efficient use of the resources of individuals,

groups and organizations. Business partnerships illuminate interdependencies between functions, groups and individuals and provide a clear understanding of the value-added of these entities. Effective business partnerships include clear contracts regarding roles, responsibilities and expectations of each partner and of the partnership itself, thus assuring agreed upon authority, accountability and empowerment for all involved.

3. THE RIGHT PEOPLE

High performing work cultures have the right people, with the needed talent and mix of talent to accomplish the organization's objectives. In such an environment, people treat each other as if they are the right people for the job. In addition, people respect, support and appreciate the decisions others make, especially when decision-making has been delegated. In many organizations, however, the leaders say they have the best, brightest people but usually treat them and their decisions as if they are the wrong people.

4. IN TOUCH LEADERSHIP AND INFORMED PEOPLE

Another characteristic of a high performing work culture is informed people and in touch leadership. This means that the leaders know the people in the organization, and are in touch with what is going on. It also means people in the organization understand the Mission, Vision, Goals, Objectives and Plans of the organization, are clear about their own role and how they contribute, and know who is in charge. In addition, information is seen as power. Aggressive communication or "over communication," is seen as vital and as a key to empowerment. Everyone recognizes that you can't tell people too much.

6. LEADERSHIP AND FOLLOWERSHIP THAT ENCOURAGES TRUST -- PUSH BACK -- TRUST

The concept of "trust -- push back - trust" refers to partnership around interactions among the people in an organization. It says that people trust one another, are willing to offer their opinions, listen to other points of view, and adjust their beliefs as new information comes in. People challenge one another (this is the "push back" part) in an atmosphere of mutual respect and trust, knowing in the midst of conflict that the relationship has the crucial support of a safety net of trust and commitment to one another. This kind of give and take contributes to improved performance for the organization as the full range of opinions and information are considered and incorporated into decision-making processes.

7. A PROCESS FOR DEALING WITH CONFLICT

Conflict is inevitable in organizations, but those with high performing work cultures have a process for constructively addressing and resolving conflict. One cornerstone of the process is usually the acceptance and use of "Straight Talk," i.e., open, honest, two-way communication among people. Straight Talk includes speaking from one's "core," speaking for oneself using "I" statements, and leaning into one's discomfort about the conflict.

Another component of the process for dealing with conflict addresses the valuing of differences. People recognize that the potential of mixing it up with others that derives from differences offers opportunities for creativity and growth in individuals and ultimately the organization, with resulting improved performance as people and their input are heard, valued and included.

8. ENCOURAGEMENT OF PEOPLE PUTTING STAKES IN THE GROUND AND MOVING THEM

The concept of putting stakes in the ground and being willing, able and eager to move them means that, on one hand, people in the organization speak for themselves, and express their opinions. On the other hand, they listen to others, and are willing to shift and change as new information becomes available or as they are influenced by others around them. People in a high performing work culture realize that none of us alone is as smart as all of us together. In addition, people understand that with perspectives based on diverse backgrounds and experience it becomes more possible to see the whole picture, or to see with a 360 degree view.

The flexibility described in the paragraph above includes the people, of course, but also extends to the processes of the organization. KJCG finds that high performing work cultures generally include an aggressive commitment to continuous improvement. In such an environment, people are encouraged to, and do, seek opportunities to learn, to grow and to take risks.

9. GRACE

In an organizational context, grace often refers to an atmosphere of acceptance of experimentation, support for people not being perfect, and giving people a break.

Grace is allowing oneself and others to be life long learners, knowing that we will be smarter tomorrow than we are today. Having grace in an organization means there is forgiveness -- when we make a mistake, others don't beat up on us. Instead, we move on, learning from the mistake and hoping to do better next time.

10. CONSTANTLY CREATING OPPORTUNITIES FOR PEOPLE TO BE
EMPOWERED AND TO HAVE FUN!

Last, but not least, in high performing work cultures, opportunities are continually created for people to be empowered, to be and become the best they can be, to have fun, to celebrate successes, and to celebrate the journey.

APPENDIX M
LIST OF COMPETENCIES REQUIRED
FOR ELSIE Y. CROSS ASSOCIATES, INC. PRACTITIONERS
Elsie Y. Cross Associates, Inc.

DEVELOPMENT LEVELS

The following descriptions are developmental for the Managing Diversity Process. Please note that only the **Dean and Trainer Levels** are included in this document. Project Manager and Consultant competencies are currently being developed.

Competencies are defined as a set of behaviors which define ability required to develop specific EYCA products and services.

Responsibilities are defined as a set of tasks and duties required to perform EYCA Network roles (i.e. Dean, Project Manager, etc.).

DEANS LEVEL

A. COMPETENCIES

- Exhibits all third level skills.
- Ability to be the "holder of the process."
- Ability to judge the development of the group by:
 - Making judgements about boundaries.
 - Making adjustments to the design at the moment.
 - Making judgements and adjustments about time issues.
 - Making judgements about when to curtail or extend group sessions.
- Ability to describe staff behavior in workshop events and to describe outcome on participants.

- Ability to diagnose staff group dynamics as a reflection and/or block to workshop progress.
- Ability to describe new behavior required from staff to achieve staff members' developmental goals.
- Ability to work with a staff member to get them prepared to deliver specific up front pieces consistent with the rationale and placement in the overall design, philosophy, and in support of each group's development.
- Ability to create and assess participant group safety.
- Sets a tone of trust and openness in staff meetings and workshop.
- Designs and intervenes based on an accurate assessment of the group's challenge to authority.
- Ability to differentiate challenge to authority based on race and gender of staff participants.
- Confronts race and gender dynamics on self and staff.
- Supports and assists both participants and staff members to identify, name, own and bind intra-personal issues regarding race and gender and move on.
- Is open to explore challenges and feedback from staff and workshop participants around own race and gender issues.
- Ability to align with participants where they are in order to move them to the next learning edge.
- Identifies appropriate emotional psychological depth of work for each individual participant.

- Ability to identify relationship between design flow and specific group's development.
- Ability in the moment to articulate an appropriate bridge between one module and the next which is appropriate, enforces the group's development and is consistent with the EYCA philosophy.
- Ability when needed to intervene in a supportive manner to correct, modify, and re-direct a staff member's intervention so that it is congruent with the group's development.

B. RESPONSIBILITIES

- Coordinated staffing of workshops.
 - Establishes beginning and end times.
 - Divides labor and clarifies responsibilities.
 - Monitors balance of race and gender - RE: staffing of specific segments.
- Coordinates workshop logistics (EX: training materials, location, etc.).
- Provides feedback to Project Manager with regard to workshop.
 - Updates on critical issues, deviations, exceptions, concerns or problems.
 - Updates on trends, especially around issues of race and gender.
- Provides feedback to EYCA RE: staff, co-trainers and observers.
- Assumes responsibility for leadership of the training team.
- Assumes responsibility for preserving the integrity of the design.
- Leads staff meetings and conducts team building.
- Assumes responsibility for the coaching and development of workshop staff members.

- Tracks and manages participant group development process and its reflection in the staff.
- Maintains interface with company/client.
 - Interacts with client and workshop administrator.
 - Interfaces with kick-off speaker.
 - Stays abreast of phase and stage of Managing Diversity intervention and relationship to specific workshop.

TRAINING STAFF

A. COMPETENCIES

1. Third Level

- Ability to train within the context of model and group development.
- Excellent group process skills and ability to do significant processing on diversity issues.
- Excellent understanding of levels of systems; interventions are at the appropriate level and call attention to other levels of systems that may help participants develop a deeper understanding of the dynamics of oppression.
- Good understanding of own and other staff's interventions and is able to integrate and build on these interventions.
- Recognizes prejudice and bias in participants, staff and self and supports learning about general principles.
- Initiates and uses self development learning in training and consulting roles.
- Demonstrates solid understanding of intra-personal issues of race and gender by identifying own intra-personal issues, naming it, binding it and moving on within both workshop and staff settings.

- Ability to competently deliver each design segment of the three day Managing Diversity workshop, specifically theoretical input and management of large group discussion.

2. Second Level

- Good group process skills with ability to intervene in group interaction appropriately.
- Very good understanding of the relationship between levels of the system. Interventions are usually made at the appropriate level.
- Good understanding of the impact of one's own and staff's interventions.
- Recognizes bias and prejudice in participants, staff and self and consistently supports productive work from these observations.
- Engages in self development; explores attitudes and behaviors that may limit own growth; displays progress in addressing intra and inter-personal issues of race and gender by identifying own intra-personal issues, naming it, binding it and moving on within both workshop and staff settings.
- Ability to give clear task instructions and manage the processing of various exercises for the three day Managing Diversity workshop.
- Beginning ability to track and manage large group discussion.

3. First Level

- Group process skills are acceptable to marginal.
- Has a conceptual understanding of the relationship between levels of systems, but interventions may not reflect that understanding.
- Marginal to acceptable understanding of the race/gender impact of one's own and other staff's interventions.

- Recognizes and is sensitive to bias and prejudice expressed by participants, staff and self.
- Committed to self development and is willing to examine intra-personal issues of race and gender.

B. RESPONSIBILITIES

The following responsibilities are for **all training levels**, but may vary to some degree by level.

- Assumes responsibility for being on time to staff planning meetings and workshops.
- Shows an interest in and is available to participants during workshops.
- Assumes responsibility for administrative tasks as assigned by Dean.
- Assumes responsibility for learning all segments of training agenda and prepares to deliver up front pieces.
- Observes, tracks, critiques and gives feedback to other staff and Deans, especially around race and gender.

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